Anima Mundi:

OR, AN

Historical Narration

OF THE

Opinions of the *Ancients*

Concerning

MANS SOUL:

After this Life:

According to unenlightned Nature.

By mr Charles Blount.

Qui Jovem principem volunt, falluntur nomine, sed de una potestate consentiunt.
Min. Fel.

AMSTERDAM, *Anno Mundi* 00000

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THE PRINTER TO THE READER.

THE Free Uſe of the Preſs hath in theſe parts of Chriſtendom, to the great advantage of Knowledge, been allow'd, till now of late it appears in ſome places ſo clogg'd with un-ingenious Reſtraints, as Neceſſitates thoſe who would communicate Fancies not vulgar, either to bury them as an untimely Birth, or elſe to uſe them as men do pure Gold, mingling it with baſe Metal to make it the better endure Minting. But we of the *Low-Countries*, not thinking any part of our Government ſo defective, as that our ſecurity depends upon the Subjects ignorance, are unwilling to give men any juſt occaſion to quarrel with Learning, by Printing only ſuch Books as like Carriers Horſes run

run on in the dirty beaten track of those who went before; whereby they meeting with *Nihil dictum quod non dictum prius*, might give over all Study, and be apt to fall into such a dull state of Ignorance, as that wherein our Forefathers lived three or four hundred years ago. Therefore at this time, by reason of these present Commotions, very many of the *English* Nation being here amongst us, it was my fortune to meet with one of them, who lent me a Manuscript of this Treatise *de Anima Mundi*, lately written by an *English* Gentleman, one Mr. *Charles Blount*; which upon perusal I finding to contain some new and diverting Fancies, but yet free from any malice to the Government both of his Country, and my own; I have made bold to Print it, for his Honour, the Readers Entertainment, and my own Benefit. *Vale*

TO THE READER.

METhinks I already behold some haughty Pedant, strutting and looking down from himself as from the Devils Mountain upon the Universe, where amongst several other inferiour objects, he happens at last to cast his eye upon this Treatise; when after a quibble or two upon the Title, he falls foul upon the Book it self, damning it by the name of an Atheistical, Heretical Pamphlet: and to glorifie his own Zeal, under the pretence of becoming a Champion for Truth, summons Ignorance and Malice for his Seconds. But such a Person understands not wherein the Nature of Atheism consists, how conversant soever he may otherwise be in the Practice of it. It were Atheism to say there is no God; and so it were (though less directly) to deny his Providence, or restrain it to some particulars, and exclude it in reference to others,

others. Such are Atheiſts who maintain ſuch Opinions as theſe: and ſo are thoſe Hereticks who erre in Fundamentals, and continue obſtinately in ſuch errours. But the ignorant Vulgar people (whoſe Superſtition is grounded upon the aſſimulating God with themſelves) are apt to think that every one they Hate, are God Almighties Enemies; and that whoſoever differs from them in Opinion, (though in never ſo trivial a matter) are Atheiſts, or Hereticks at leaſt: Not rightly conſidering the words of St. Peter, *That in every Nation, he who feareth the Lord and worketh Righteouſneſs, is accepted with him. And* Minucius Felix *ſays well to the ſame purpoſe, He is the beſt Chriſtian, who makes the honeſteſt man. Hereſie is an act of the Will, rather than Underſtanding; a lye, rather than a miſtake: and thus St.* Auſtin *expreſſes it, ſaying,* Errare poſſum, Hæreticus eſſe nolo. *Hereſie and Schiſm, (ſays the ingenious Mr.* Hales) *as commonly now uſed, are two Theological Scare-Crows, with which they who uphold a Party in Religion, uſed*

uſed to fright away ſuch as making an enquiry into it, are ready to relinquiſh and oppoſe it, if it appear either erroneous or ſuſpicious. For as Plutarch *reports of a Painter, who having unskilfully painted a Cock, drave away all the Cocks and Hens he could find, that ſo the imperfection of his own Art might not appear by comparing it with Nature: ſo men for ſome ends, not willing to admit of any fancy but their own, endeavour to hinder all enquiries by way of Compariſon, that ſo their own deformity may not appear. Therefore if any man blames me for comparing Chriſtianity with Paganiſm, it ſhews nothing but his unworthy diſtruſt of the ſufficiency of that Religion he profeſſes.*

There are two ſorts of Judges unto whom all Writers are obnoxious, viz. *the Ignorant, and the Judicious. As for the Ignorant, they are ſuch men as I before was ſpeaking of, than whoſe Approbation I dread nothing more:* Simili ſimile gaudet, *is a maxim that holds true as well in all other things, as Phyſick; and there is nothing would make*

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me have so ill an opinion of my self, as to hear one of them commend me. But the other Judge, viz. *the man of Learning and Judgment, is the He I fear, and before him only will I arraign my self. Non-age is the general Plea for the First-fruits of Young men, but that I disown; for he that thinks himself old enough to write a Book, can hardly excuse the folly that is in it, by calling himself Child: Nor have I ever seen a Piece that was written by one of* 16 *years of age, which was fitting for one of* 17 *to read; such Writings being commonly like Poems that were made by men when they were half drunk, unintelligible to any persons but such as are in the same condition. Therefore waving all such frivolous excuses, I shall first disclose those things which are most liable to censure, and then clear my self as well as I am able.*

Perhaps there may be these three Exceptions taken against this Treatise, viz. *my Numerous Quotations, or Latine Sentences, my rambling from my Subject, and my uneloquent stile.*

First

To the Reader.

First then, as for my many Quotations, whether in Latine *or* English, *the Nature of the diſcourſe requires it. Were it a bare Moral Eſſay, wherein I made uſe of none but my own Fancy, there to come in with a* dixit autem Dominus, *or other ſuch ſcraps of* Latine, *were to render my ſelf ridiculous: But this being a diſcourſe of other mens Opinions, they would be thought my own, though father'd upon the Ancient Heathens, did I not cite my Authorities from the Authors themſelves; ſo that I am enforced to play the Pedant even in my own defence. And yet notwithſtanding, I have had ſome Enemies, who were ſo diſ-ingenuous, as to caſt that Reproach upon me when they ſaw this diſcourſe but in Embryo: ſo ridiculous as well as uncharitable, were their Cenſures. A man that with diligent ſearch and care ſhould collect together the Statues or Pictures of divers eminent Perſons, and expoſe them in ſome publick place to the view of all Spectators, would not thereby procure to himſelf the repute of a good Painter or Statuary; and yet cer-*

tainly this Act of his were laudable and in some measure obliging: but it would render him most immodestly arrogant, if among the Pourtraictures of those eminent men, he should erect his own. Now this would be my case, if while I present you with the conceptions of great Philosophers concerning the Infinite Being, I should vent any part of my own inconsiderable fancy among theirs: Wherefore expect it not, for I neither have vanity nor ability sufficient to erect an Opinion of my own; but acknowledge my self totally subdued under the commands of that Government, whereto Providence hath assign'd my Life. Besides, in this Tract is comprehended a Relation of various Sects contradictory the one to the other, so as I cannot be said to hold them all: Neither (as I know of) have I any where shew'd my self the least partial; but if one had stronger Arguments to justifie their Opinion, than the other, blame not me who deliver them but recitativè, *and am as it were their* Amanuensis, *without ever concerning my self*

ſelf with the intrinſick value of their Doctrines.

As to the ſecond exception, that charges me with rambling from my Subject, if this be an errour, it is an errour on the right hand, wherein I am but better than my word. Conſtancy is not ſo abſolutely neceſſary in Authors, as in Huſbands: And for my own part, when I have my Pen in my hand, and Subject in my head, I look upon my ſelf as mounted my Horſe to ride a Journey, wherein although I deſign to reach ſuch a Town by Night, yet will I not deny my ſelf the ſatisfaction of going a mile or two out of the way, to gratifie my ſenſes with ſome new and diverting proſpect. He that always keeps at home, and never goes ſo far as to the end of his own Pariſh, only once a year in Proceſſion, may be call'd a good Husband, but God deliver me from ſuch a Companion. I confeſs I cannot but love both Men and Books of a Rambling Fancy, for even their very Extravagancies are diverting: Now he that is of this humour, will be ſure to give me his voice. However,

ever, in this I have honour to imitate (though imperfectly) the great Montaigne, *whose umbrage is sufficient to protect me against any one Age of Criticks.*

Now for the third and last exception, against my Stile; I was never so well accomplish'd as to study the jingling and Cadences of words, the happy expressions, the more soft or harsh toned Syllables how to place them right; nor had I ever the modishness to search in the Looking-glass which words gave the most graceful motion to the Lips: No, I confess my only endeavour is to write and speak so as to be understood; and as for Rhetorick, I leave that to those who delight more in the study of Words, than Nature of things. Rarely have I seen Orations full of Fancy, for Orators bring matter to words, and not words to matter; besides, the gravity of Philosophy would as ill become fine Language, as the Philosopher himself fine Cloaths.

These are the main Exceptions which I conceive may be urged against me:

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but if I have omitted any other, it proceeds from the abhorrence I have to read over that thing twice, which I my self have written. This Piece I am sensible cannot be altogether exempt from the evil Censures of some disaffected and interested persons; as for instance, the Fanaticks and others who pleaded a Call from God to do the Work of the Devil, cutting off their Soveraigns Head, and are herein exploded for it; also all manner of Hypocrites, who counterfeiting the true Religion, are as much Traytors to Heaven, as those who counterfeiting Coyns, venting false Metal for true, are Traytors to the King. By such persons as these I expect to be condemn'd; but the Ingenious Reader (if impartial) will not esteem it less worthy, for its sufferings under their Judgments: since by the same Reason, he must also raise an outcry against the most sacred part of Philosophy, because Socrates *suffer'd under it. There is nothing so virtuous or pious, which a contrary Faction will not decry: as on the other side, there is nothing so mean or base, which has not from*

from ſome Intereſted perſons receiv'd Adoration; even an Ape it ſelf has not wanted Ægyptian *Syllogiſms to back him, ſo long as thouſands lived by extolling him.* Tantum Religio potuit ſuadere malorum. *Great is* Diana *of the* Epheſians. *But not to perſecute you with too long a* Scotch *Grace, before ſo ſhort a Meal; pardon your coarſe Entertainment, and you are welcome.*

Vale.

Anima Mundi:

OR, AN

Historical Narration

OF THE

HEATHENS Opinions of Man's Soul after this Life.

AS the luſtre of an Oriental Diamond is more clearly perceiv'd, when compar'd with counterfeit Stones, ſo Chriſtianity appears in its greateſt glory & ſplendor, when compar'd with the obſcurity of Paganiſm; the deformity of the one ſerving but as a foyl to the beauty of the other. Nor doth the Divinity of our Scriptures ever better appear, then when compar'd with the follies of the *Talmud*, the *Alchoran*, or the Conſtitutions of Heathen Law-givers, which is an infallible ſign of their Excellency, that they ſo well bear the Teſt of compariſon. Now upon theſe conſiderations, *Arnobius*, *Minucius*, *Clemens*, *Lactantius*, I.

tius, Origen, Tertullian, and other Ancient Fathers of the first Centuries, undertook to vindicate their Religion to the Heathens; which is also the design of this Treatise: and if any one resents it otherwise, his want of Charity betrays his Irreligion, and shews him to be none of the best Christian, who thus whips the Fathers upon my back. Some men there are whose Fancies, like weak Stomachs, turn the most wholesom food into corruption; and these are the Enemies I expect. In this Discourse I undertake only to declare the absurd and monstrous Doctrines of the Heathenish Superstition concerning this subject, as far as may shew the blind conjectures which meer Nature presented to their Philosophers, yet not to all of them, but to those only which have been the most considerable; and here I have not omitted to produce the most powerful Arguments, which they made use of to justifie their Vanities: partly as unwilling to fight against a shadow; and partly as knowing our Religion

ligion ſcorns to have them betray'd by a weak and diſingenuous repreſentation of either their Lives or Doctrines, Chriſtianity being of it ſelf able to foyl them even in their richeſt dreſs.

To begin then with the Original of their Superſtition; It did certainly proceed from ſome crafty diſcerning perſon, who having obſerved what is moſt dear to Mankind, thought by pretending himſelf able to aſſiſt in the preſervation of that one particular, (whether he were ſo or no) he might thereby procure an eſteem and credit in the World: which having once obtain'd, it would not be difficult under the pretence of other peoples good to advance his own. Thus obſerving that in this World, the Body is every mans chief Favourite, a wiſe *Hippocrates* comes and pretends to know, what will conduce to its health: being aſſur'd that Mankind, that ſets ſo high a value upon life and eaſe, would be largely bountiful to him who ſhould be able to prolong and preſerve ei- II. *

Primus in orbe Deos fecit Timor.

ther; and from hence ariſes the Phyſician. In the ſame manner the Lawgiver obſerving a notion of ſome future Being implanted in every mans heart, pretended to have ſome extraordinary way reveal'd to him from an inviſible Power, whereby he was able to inſtruct the People how to make that future eſtate happy, if they would but purſue his directions: and the better to countenance ſuch a Revelation, they have abſented themſelves from the World ſome time before they divulg'd it. Thus *Minos* having for twelve years led a retired life in a Cave, at laſt came forth, and pretended to have ſpent all that time in converſing with *Jove*, whoſe Son he feign'd himſelf to be, alſo that he had received from his mouth thoſe Laws which he divulged to the People. Alſo *Numa Pompilius*, after he had for ſome time concealed himſelf in a Wood, appear'd in publick and preſcrib'd thoſe Laws to the *Romans*, which he pretended to have been deliver'd him by the Nymph *Ægeria*.

A like Stratagem was made uſe of by *Pythagoras*, who after two years retirement in a Den, feign'd himſelf to be riſen from the dead, preaching up rewards and puniſhments in another life, to the great terrour of the people, who very much confided in his Doctrine, becauſe he had told them of all things which had happen'd amongſt them during the time of his abſence: A thing very eaſie for him to do, after he had been informed of the ſame from his Mother and Wife. Alſo *Zamolxis* (whom *Laertius* and *Herodotus* call *Pythagoras* his Diſciple, though *Suidas* and others oppoſe it) deliver'd thoſe Laws to the *Scythians*, which he pretended to have receiv'd in a certain Cave, where he had been converſing with the Gods. Nor did *Epimenides* get himſelf leſs reputation, by his pretence of having ſlept fifty years. And laſt of all, *Mahomet* having in the ſame manner retir'd himſelf into the Mountains of *Arabia*, did there by the aſſiſtance of *Sergius* and two *Jews*, compoſe that fabulous Law

which

which he after divulg'd unto the World, as coming from the Angel *Gabriel*, with whom he pretended himself very familiar. And thus we see with what Arts each Law-giver endeavoured to establish their Laws among men, thinking thereby to purchase that immortal fame which their Ambitions so much desir'd. For as one of the Ancients well observ'd, *Amari, coli, diligi majus imperio est.* But oh the Impiety of these Heathens, who father'd all their follies upon their Gods! not considering that whosoever speaketh in the name of the Gods, intituleth them to whatsoever he publisheth, and consequently if his Doctrine be false, (as that of theirs must needs be, by reason of the absurdities found therein) intituleth the Deities to false Doctrines.

III. The next thing I shall insist upon, is their impious Opinions concerning the Deity, which deserve the same reproof that a late ingenious and Noble Writer gave a rigid *Prædestinarian*, affirming that God delighted in

in the death of Mankind; Speak worſe of the Devil if you can. For there was hardly any thing ſo mean or baſe, as was not by ſome of them rever'd for a Deity, nor any Vice ſo great but ſome of their Gods were guilty of it. Wherefore *Origen* ſpeaking of the *Egyptians*, ſays thus to *Celſus*: *When you approach their Sacred places, ye ſhall meet with ſtately Groves, Chappels and Temples with magnificent Gates, alſo with variety of myſterious Ceremonies, but when once you are entred and got within their Temples, ye ſhall behold nothing but a Cat, or an Ape, a Crocodile, Goat, or Dog, whereto they pay the moſt ſolemn veneration.* But of this I ſhall treat more at large in my diſcourſe concerning Sacrifices, and therefore now will return to that ſubject which the Title of my Book promiſes to treat of.

In the firſt place to diſcover the foundation of their Opinion concerning the Soul; It was this, *Jovis omnia plena*: and of the World, *Mens agit at molem.* They held God to be all in all, *Seneca.* IV.

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to be Infinite and therefore but One, thinking that if there could be found any real thing (though but an Atom) which were no part of God, or any place wherein God were not, then they could not esteem him to be Infinite, and every-where present, but thence excluded, and consequently limited; upon which account they denied a *Vacuum.* Hence also they did not conceive the World (as some now do) to be a great Body by it self, set apart from the Infinite God, but to be signified under that name, whose Being was in part visible and expos'd to our senses, and partly invisible as in its Spirituality, not perceptible by our gross corporeal Organs, otherwise then in its outward effects and productions: and that therefore no more of the invisible things of God was known unto them, then what seem'd of clear inference from the visible: that in plain meaning, the Spiritual part of the World was not by them discovered, further then was evidenc'd by its acting on the Corporeal part,

Euripides.
Horat.

Rom. 1. 19, 20.

VI

part, whereof though in the common form of ſpeaking, when they ſaid *God*, they meant only the Spirit of God; and when they ſaid *World*, they meant groſſly the material Globe: Yet the more knowing ſort of Heathens did by the *World* mean all corporeal Beings, both above and below, not allowing plurality of Worlds, but only one infinite Body, govern'd by the Divine Spirit, acting all in all. *Spiritus intus alit.* So as when they mention'd *Gods* in the plural number, they meant only divers faculties, which their Soul of the World (*viz.* God) had infus'd into ſeveral Creatures peculiar to them. Hence they call'd every particular a *Microcoſm*, or Little World, in ſome ſort the Progeny, or imperfect Copy of the Univerſe, as conſiſting of Body and Spirit; ſome more perfect, as Man, and all animated Creatures; others leſs, as Plants, Minerals and Stones: according as their ſeveral mixt bodily Temperaments were prepared to receive a more or leſs pure degree of the *Anima Mundi*: not allowing

more Souls then one, although men gave them divers names, according to the various kinds of Creatures ſo animated. And this ſome held too Spiritual, to be any more defiled by any diſeas'd, naſty, or wicked Body, wherein it dwelt, then the Sun-beams by ſhining into a Dungeon or Peſt-houſe.

V. Now this Doctrine of the Soul ſeem'd but ill to provide for Juſtice, either in this life or another, however they allow'd it Immortality in general, but undertook not for its diſpoſal in any peculiar way; only that it lives here, as long as it hath vigour enough in it ſelf to draw and digeſt to its own ſupport, fit and ſufficient Nutriment out of the great World. But when its Organs are either enfeebled, or by ſome accident diſorder'd, that it can no longer prey on the great World, then that preys upon it, and at death receives back its Body and Spirit into it ſelf: by which alternative Emanation of the Univerſe into particulars, and their Reſtitution into the Univerſe,

verſe, (without any annihilation) the World (ſay they) enjoys a perpetual rejuveneſcency. They did by daily experience ſee *compoſita diſſolvi*, and in their diſſolution nothing periſht but that which was made up of the conjunction of thoſe parts. As when by death the Body and Soul were parted, the Man they thought was gone, but the Spirit remain'd in its Original, and the Body in its Earth from whence it came: and they when wrought again by Nature ſeparately into new mixtures, entred into a new ſtate of Being, which they ſuppoſed no way concern'd or related unto the former, as we may ſee by the lines of the Poet:

Et ſi jam noſtro ſentit de corpore, poſtquam *Lucretii*
Diſtracta eſt animi natura, animæque poteſtas lib. 3.
Nil tamen hoc ad nos, coitu, qui, conjugioque
Corporis atque animæ conſiſtimus uniter apti.
Nec, ſi materiam noſtram conlegerit ætas
Poſt obitum, rurſumque redegerit, ut ſita
nunc eſt:
Atque iterum nobis fuerint data lumina vitæ:
Pertineat quicquam tamen ad nos id quoque
factum,

Interrupta ſemel cum ſit retinentia noſtri.
Et nunc nihil ad nos de nobis attinet, ante
Qui fuimus, &c. —

But only thought themſelves aſſured, and held for an eternal verity, that there never was, nor could be in Nature any Annihilation: however groſs people when things diſappear'd, conſider'd not that they were diſſolved into their firſt Principles, but ſuppos'd them turn'd into nothing: whereas if Nature did admit of any Annihilation, the World, ſays *Ocellus Lucanus*, had long ago vaniſh'd. *Ariſtotle*, *Xenophon*, *Cicero*, *Averroës*, and others, make the World eternal, and void of all corruption: for not being able to comprehend whether the Egg or the Bird were firſt generated, ſince no Bird could be without an Egg, nor Egg without a Bird, therefore they conceiv'd that the World, and the beginning of every begotten thing, together with the end thereof, muſt be by perpetual revolution ſempiternal. So that this not admitting of any Annihilation, caus'd their opinion of the

Worlds

Worlds Eternity. And the Stoicks who believ'd a final Conflagration, did not believe any Annihilation, any more then of a Faggot, when it was burnt: but that there ſhould be a new Heaven and a new Earth, or rather that the Almighty Wiſdom would produce ſome new Fabrick unconceivable by us, who are not able to conceive any thing whereof we have no experience.

Genitum nihil emoritur,
Sed tranſpoſitum ultro citroque
Formam priorem alterat.

Euripides, as the Tranſlator renders him.

For ſay they, as Nature cannot create by making ſomething out of nothing, ſo neither can it annihilate by turning ſomething into nothing; from whence (ſays Dr. *Hackwell*) it follows by conſequence, that as there is no acceſs, ſo can there be no diminution in the Univerſe, no more then in the Alphabet, by the infinite combination and tranſpoſition of Letters, or in the Wax by the alteration of the Seal ſtamped upon it. *Ocellus Lucanus* upon

Hackwel's Apol. lib. 1. cap. 4.

upon this ſubject writes, That if any ſhould conceive the World to have been made, he would not be able to find into what it is corrupted and diſſolved, ſince that out of which it was made was before the Univerſe, as that into which it ſhall be corrupted will be after the Univerſe.

As for thoſe things which are contain'd in the World, they have communion with the World, but the World hath communion with nothing elſe beſides it ſelf: for all other things have not ſuch a nature as is ſufficient of it ſelf, but ſtand in need of communion with other things, as living Creatures need reſpiration; the Eye, light; and the other Senſes, their ſeveral objects; Plants need the juice of the Earth, for their growth. Nay the Sun, Moon, Planets, and fixed Stars, require a certain portion of the Univerſe, only the Univerſe ſtands in need of no other thing but it ſelf. Now as Fire which is able to give heat to other things, is of it ſelf hot: ſo that which is the cauſe of ſafety and per-

Ocell. Lucan. lib. 1.

perfection to other things, muſt of it ſelf be ſafe and perfect. Again, if the Univerſe be diſſolved, it muſt be diſſolv'd into ſomething or nothing: not into ſomething, for the Univerſe would not then be totally corrupted, for ſomething muſt be the whole Univerſe, or a part of it: nor will it be annihilated, for (ſays *Ocellus*) it is impoſſible that ſomething ſhould be made of nothing, or reduced into nothing. Dr. *Hackwell* hath well obſerv'd, that no Prophets ever foretold the end of the World would enſue till many years after their own deaths, being ſure not to be proved Lyars: according to the Epigram,

Cur mundi finem propiorem non facis? ut non
Ante obitum mendax arguerere? ſapis.

Owen upon *Napier.*

For they who propheſie the Worlds deſtruction are upon ſure grounds, *viz.* that till it comes to paſs, it may be expected. *Joſephus* ſpeaking of the *Greeks* and other Nations, affirms, that every State and Kingdom have reported him that was the firſt Founder

der of them, to be the first of the World: Each Nation reckoning their Antiquity but from some great change which happen'd among them. And thus we are to understand the Original of the *Greek* History from *Inachus* the *Argive*, not that he was the Original thereof, as some make him, but because a most memorable alteration did then happen, some were so ignorant as to make that construction thereof. For my own part, I who believe the Scriptures to be the Word of God, do in this point, as in all others, resign up my poor Judgment to that sacred Oracle; but if I did not, *Josephus* his Arguments would prove altogether uneffectual unto me. For after he hath in his discourse against *Appion*, spent many lines in magnifying his Countrey-men the *Jews*, that they were the first Inhabitants of the Earth, he at the last does in a manner confesse, that he dares not nevertheless compare the monuments of the *Jews*, with those of the *Ægyptians*, *Chaldees* and *Phœnicians*, who

Joseph. cont. Appion.

who dwell in ſuch Countreys as were not ſo ſubject to the corruption of the Air, and have carefully preſerv'd the Records of their Countrey. Which is as if he had ſaid, that for as much as no other Nations but the *Ægyptians*, *Chaldees* and *Phœnicians*, have certain Records of their Originals, therefore I will not with them contend for Antiquity, but only with ſuch as have no Records to ſhew. Alſo in the ſame Treatiſe *Joſephus* makes uſe of *Manethon*, when it is for his advantage, and to juſtifie the *Jews* Antiquity, but in other matters that are to his diſadvantage he rejects his Authority. But to return to the Heathen Opinion of the Soul.

VI. The moſt plauſible Arguments they had to juſtifie their wicked Opinion of the Soul's mortality, or unrewarded condition, proceeded from their contemplation of Man, whoſe Body when he dies they plainly ſaw was by putrefaction mingled with the Body of the World, from whence it was: And by the ſame reaſon they were ſo

credulous as to believe his Soul mingled with the Soul of the World, from whence that I was. Their Priests also agreeing herewith, (though in another form of words) taught that in death the Soul went to God who gave it, and the Body to the Earth of which it was compoled: therefore as when the Sun-beams shine into a dark room, and enlighten it, you may easily exclude it from shining into the room, but can never intercept or cut those beams off from their original the Sun: the like relation they conceiv'd the Soul of Man had to the Soul of the World, whereto it ever hath an inseparable conjunction: the same also they held to be in all other Creatures, according to their several degrees of animation from one and the same general Spirit, and that by reason of its spirituality such passage could be no more hindred, then the Walls of a Castle can hinder you from thinking what is within.

VII. *Ebencora* an *Arabian* Philosopher, observing that Nature makes no sud-

den

den tranſition from one extreme to another, and ever by ſome preparative degrees fitting them to be inveſted into one another; ſo he willing to advance the Soul into a more cœleſtial condition, pretends that when it leaves the groſs carnal Body, it firſt mixes with ſome more ſubtil Body, (perhaps the Air) and ſo by being more and more refined, receives a gradual capacity of a cœleſtial condition; not conſidering that the Spirit, when it is in any thing, is much more ſpiritual then Air. But *Hippocrates* went further then this, who living in a Republick, and ſo perhaps having his Philoſophy infected with their kind of Government, gives the Soul of all things a kind of reciprocal preferment and recidivation, by rarefaction and condenſation of its corporeal nature. For he obſerving the diſſolution of groſs Bodies to be wrought by fermentation intrinſick, which looſes and rarifies them, as alſo that they are compacted by condenſation, whereby the Soul becomes

wrought again into another groſs Body, and that the ſpiritual doth ever act and govern the corporeal: He (I ſay) from theſe Operations conceiv'd a kind of alternative reign in Nature, ſaying after his obſcure manner, *Lux Jovi Tenebræ Plutoni, Lux Plutoni Tenebræ Jovi:* which much agrees with the *London-Virtuoſi* in Sir *Hugh Platt*'s time, who writes, that they held no Original difference of things but thick and thin, not diſcerning that τὸ θεῖον, *Divinum aliquid*, or Spiritual Nature, which *Hippocrates* obſerv'd to be in all things.

VIII. Many old Philoſophers of great eminency, eſpecially the *Platoniſts* in their airy diſcourſes of Human Souls, firſt in favour of their own, plac'd them in an higher form then thoſe of ordinary perſons, and other Animals: pretending that by frequent Philoſophical meditation, they ſo far refined themſelves, as that after death they remain'd in a kind of Aſtral, or (as term'd by later times) Angelical condition. As if bare thinking could cauſe

cauſe any real effect, in a ſubject with whom all its thoughts vaniſh. But thoſe of the Vulgar, eſpecially if vicious, they alſo acknowledged to be immortal, however to remain more or leſs grieving, for the loſs of that beatifical fruition, according as they had led on Earth a life more or leſs vicious.

Which Opinion (meer Nature, and unenlightned Reaſon being Judge) can't acquit it ſelf of many errors: Firſt they did not explain themſelves, how they could be capable of a confin'd locality; nor where, nor in what ſubjects thoſe Souls ſhould remain, when they left their Bodies. Moreover all their operations here ſeeming to be Organical, they wondred how men could be ſuppoſed to ſee, when their Eyes are gone; or to grieve, rejoyce, or think, when the Brain, the *medium* of thinking, is turn'd to dirt. Further they groſly aſſerted, that thoſe departed Souls could have no knowledge of particulars, for that they are not diſcernible, but by our bodily

bodily ſenſes, which repreſent them unto us; but they pretended their knowledge to be only of Univerſals, whereas there are no ſuch things really in Nature, they being only meer aggregate terms, deviſed by our ſelves for conveniency of diſcourſe, to ſave the labour of enumerating particulars. As when we ſay, *Mankind is mortal*, that in effect ſignifies no more, but that *John* ſuch an one, *Thomas*, *Robert*, *Peter*, *&c.* one by one, each particular man living is mortal: but for as much as we cannot nominate all thoſe particulars, we are conſtrain'd to include them in one term, *Mankind*: whereas if every particular Man, Woman and Child were dead, there would be no ſuch thing as Mankind left, no not ſo much as notionally in imagination, becauſe there would not then remain one man alive to conceive ſuch a notion.

IX. Others of later times, not taking the truly wiſe advice of St. *Paul*, to beware of vain Philoſophy, have adventur'd to uphold the Knowledge of human

human Souls after death, not by Faith and the Scriptures, whose ſacred Authority were the moſt proper ſupport of that belief, but out of the preſumption of their own ſufficiency, by the meer light of natural Reaſon; and becauſe this appears not eaſily intelligible, they endeavour to illuſtrate it by terms to Nature as unintelligible, telling us of the ſeparate Souls intuitive knowledge, and that without help of the imaginative part, which is acknowledg'd to perish with the Brain, its ſeat and Organ. But Divinity is too ſublime a thing to be tried by the Teſt of our imperfect Reaſon, for that were to try God by Man, and in theſe matters may it juſtly be call'd Folly before God. 'Tis uſually obſerv'd, that thoſe who vent Doctrines which they are not able to evince, muffle them in obſcure terms, as one may call a kind of Canting, like *Ariſtotle's Entelechera*, which no body underſtood but himſelf. Thus this term of Intuitive Knowledge, without the help of ſenſes or imagination, is utterly

ly unconceivable to us, who in knowing make use of both. There is nothing that more betrays the Souls infinity then thought; as when in one minute a man can think of the Northern and Southern parts of the World, and in one moment run over many thousand Leagues both of Sea and Land: but the chief Argument this point of their Philosophy relies upon, is a reflex knowledge, which we have in perceiving our selves to know: and this they will have to be done without help from the imaginative Representation; wherefore they say, the Soul may know although that part be lost. But if we confidently mark this inward perception of our knowledge, it may perhaps be nothing but the inward experience, which our imaginative faculty gives us of what we know, and doth no more evince any separable faculty of the Soul, (as *Lucretius* observes) then the reflex and intrinsick perception of smart, which a man's Foot gives him in a fit of the Gout.

Now

Now the Ancients thinking the Spirit of the World to be univerſally diffus'd through all things, not only Animals, but ſuch as we call Inanimates, conſider'd it ſo as that the various actings thereof, might not be unfitly compar'd to the Muſick of a pair of Organs, where all the wind comes from the Bellows, which being diſtributed into ſeveral Pipes, makes Muſick ſo long as it remains in them, but ſo ſoon as it is paſſed through the Pipes, the wind of each Pipe mixes with that of the others again, and then the Muſick ceaſes: Thus they fooliſhly conceived to be infuſed into all Creatures, each of their Spirits from that of the World, and ſo to act according to the various temperaments of thoſe ſeveral Bodies, which they poſſeſs as long as they remain therein; but immediately when they paſs through them, they mingle again promiſcuouſly with one another into the Spirit of the World, from which they were ſent, and thus their former ways of acting ceaſed. X.

Others there were that look'd upon the Soul to be to the Body, as we ſee Gunpowder is to the Gun, (if I may fitly illuſtrate an Ancient opinion, by a Modern compariſon) and that a Body without a Soul, is but a piece of Ordnance uncharg'd, uſeleſs to the operation Nature aſſign'd it. Therefore when men run mad through over-much wit, knowledge or learning, they may not improperly be ſaid to be over-charg'd: as on the contrary, the reaſon why men *vaſto corpore* are generally more heavy, dull and half-witted, may proceed from their being under-charged. As we ſee the ſame quantity of Powder which gives a Report in a Piſtol, gives little or none in a Cannon, the diſproportion of the Gun diverſifying the effects.

XI. Some of the Ancient Philoſophers having a vain ambition of getting eternal fame, by raiſing ſome particular Sect of Philoſophy, which might generally take amongſt men, ſet up for one of theſe ways: either to pleaſe the

the Voluptuous, who care for nothing, but delighting their ſenſes without any further regard: or by pretending to Futurity and Eternity to make a more glorious noiſe, and thereby thought to prevail more powerfully and univerſally, as over-awing the timorous, and alluring the ambitious: in which way they adapted eternal terrours to evil doers, and everlaſting glory to the virtuous. This they not improbably hoped would make their Sect to be admitted and cheriſh'd by Princes, as commodious to Government. Alſo this latter ſort to compaſs their end, were neceſſitated to wreſt their Doctrines of the Soul ſo far from meer illuminate Nature, as one of the Ancients ſaid, They deliver'd things more like Dreams, or Old Wives Tales, then Truths: and at length Poſterity following their Anceſtors like Carriers-Horſes in a track, without ſeeking out any new or better way, they receiv'd ſuch frenzies from one another, and improved them with ſuch dotages of their own, as ſurpaſs'd

all Poetick Fictions, and inſtead of taking with the Vulgar, grew ridiculous. For in truth they needed as much and as weak credulity, as ever any vulgar Superſtition did: but were not ſo craftily fitted to draw vulgar capacities to honeſty, or terrifie them from vice, as other Superſtitions were. Their news of ſeparate Souls in cœleſtial Joys, or infernal Agonies, *Eumerus* the Atheiſt ſays moſt impiouſly, were as hard to prove as the *Elyſian* Fields, *Acheron* or *Styx*, or *Pluto* with his Infernal Guard. All this would do little or no good upon the prophane Rabble, for they would ſay within themſelves, if this be all, we will not for ſuch Metaphyſicks forbear any manner of pleaſure or profit, how baſe ſoever. On the other ſide, ſhould you hear *Mahomet* aſſuring the people, that if they would lead a pious, religious and obedient life in this World, they ſhould hereafter live for ever in moſt pleaſant Gardens, with variety of delicious Fruits, beautiful Women and high affections, with abi-

Sext. Empir.

lities

lities renew'd eternally: but if they led an irreligious life, and were disobedient unto his Doctrine, they ſhould hereafter be deliver'd up to horrid Devils, who would for ever torment them in a Lake of material Fire and Brimſtone: this Doctrine, when once by education, and the ſolemnity of publick Authority, implanted and upheld in the minds of men, proves far more prevalent with them, then the ſublime notions of *Plato*, how well grounded ſoever: and as to an exact proof before natural reaſon, clear and not prepoſſeſs'd, perhaps *Plato* would not have much the odds of *Mahomet*; *Nihil eſt infelicius homine cui ſua figmenta dominantur.*

Many good Moral men, and ſome of the Fathers, as *Tertullian*, *Lactantius*, *&c.* held the Soul to be *ex Traduce* from Father to Son, and that for theſe reaſons: Firſt, if every man hath a new Soul infus'd into him at his birth by God, and not lineally deſcended to him from *Adam* and *Eve*, how then XII.

then can they be guilty of, or ſuffer for Original ſin? 2. What means that place *Exod.* 1. 5. where 'tis ſaid, *All the ſouls that came from the loins of Jacob, were ſeventy ſouls?* Alſo another place, *Gen.* 46. 26, 27. to the ſame purpoſe. 3. If the Soul be not *ex Traduce*, then Man the moſt perfect of all Creatures, were worſe then a Beaſt, who begets both matter and form. 4. Every like doth not then beget his like, an error in Philoſophy it ſelf. 5. All that have Seed in themſelves, do not propagate their kind. 6. Gods command, *viz. Gen.* 1. the Creatures to increaſe and multiply, would be uſeleſs and of none effect. 7. God would infuſe a Soul to be puniſh'd here and hereafter for anothers ſin, *viz. Adams.* 8. God ſeems to concur to the act of Fornication, or Adultery, in that he furniſhes their unlawful Iſſue with a Soul; and if a Man lie with a Beaſt, and beget a Monſter half a Man and half a Beaſt, God will be thought to infuſe a Soul into that unnatural conception, and it is a

Quære

Quære what will become of that Soul hereafter? 9. If the Soul be infuſed, nothing is begotten; for the Body can't generate *per ſe*, any more then one Houſe can of it ſelf beget another, both the Body and the Houſe being of themſelves but dirt, Generation is not without the Soul. Laſtly, Man begets not whole Man, for he conſiſts of Body and Soul joyntly. Theſe abſurdities they inferred from that opinion of Gods infuſing the Soul immediately into every man at his firſt Creation. This opinion of the Souls being *ex Traduce* (like the Body) from the Parents, is illuſtrated by the *ſimile* of lighting one Candle by another; and that according to Holy Writ, God firſt lighted *Adam*, from whom Poſterity receiv'd their light, without diminiſhing one another thereby, any more then one Torch is diminiſh'd by lighting another. In a Candle if you obſerve it cloſely, you may plainly perceive how the flame, as it melts and draws in the Tallow into little bubbles, turns them into flame, which

which ſhines for a while, till its uppermoſt part having ſpent its oylie moiſture, vaniſhes into Smoak and Air, the flame ſtill renewing not in identity, but by ſucceſſive renovation. In reſemblance whereof, ſome thought the Soul out of the bodily Nutriment to make the Chyle, and turning that into Bloud, out of that to make the animal Spirits, and of them the diſcurſive Soul, which in an human temperature ſeem'd refin'd to a greater purity, then in the groſſer conſtitutions of other Animals; likewiſe in them more then in Plants, to a greater or leſſer perfection or duration, according to their different Temperaments more or leſs prepar'd to receive it: and they that held this Opinion, laid down for an infallible maxim, that *Quicquid recipitur, recipitur admodum recipientis*; and from hence (ſay they) it comes to paſs, that ſome men are more ingenious, others more ſtupid. But generally they held, that men were more clearly rational, whilſt other Animals are ſtupid and dull, yet all

all from one and the ſame original Spirit, varying only according to its different fuel. Juſt as Lamps, ſome ſhine brighter and ſome more dim, according as their Oyl or Wiek is better or worſe. From hence (ſay they) it proceeds, that we often ſee as much difference between Men and Men, as there is between Men and Beaſts, only as ſtupidity is moſt prevalent in Brutes, ſo is frenzy in Men. Nor did the Heathens perceive any conſiderable difference betwixt us and other Creatures, then what is occaſion'd by ſpeech and uſe of Letters, whereof they being ignorant, could only think of objects, noiſes, and what they felt, heard or ſaw, but could hold no mental diſcourſes, as Men did who had the uſe of Letters. Let us hear what *Mountaign* ſays on this ſubject. That defect which hindreth communication between them and us, why may it not be in us, as well as in them? for we underſtand them no more then they do us; by the ſame reaſon therefore may they deſpiſe our ignorance, as *Mount. Eſſ.* lib. 2. c. 12.

well as we theirs: And we may as well think the *Chineſes* Beaſts, becauſe we do not underſtand them. When I am playing with my Cat, (ſays he) who knows whether ſhe hath more ſport in dallying with me, or I in playing with her? We entertain one another with mutual Apiſh tricks; and if I have my hour to begin, or to refuſe, ſo hath ſhe hers. As we hunt after the tamer ſort of Beaſts, ſo do the wilder hunt after us; and therefore as Sheep or Oxen are made for Men, ſo (if you will credit *Mountaign*) are Men after a ſort made for Lyons, Bears, Wolves, Tygers; the weakeſt for the ſtrongeſt. Such as keep or entertain Beaſts, (as he goes on) may rather be called their Servants, then they theirs. *Democritus* was of the opinion, that Men have learnt moſt of their Arts from dumb Creatures; as that the Spider taught us to weave, the Swallow to build, the Nightingale to ſing, and divers Beaſts the Art of Phyſick. St. *Auſtin* in his diſpute with the *Manichees*, ſeems

ſeems to give Beaſts the uſe of Reaſon. *Campanella* gives them ſome ſenſes which we want: What (ſays he) makes the Cock to diſcover midnight and morning, as it appears he doth by his crowing? what teaches a Hen, before ſhe hath had any experience, to fear an Hawk, and not a Gooſe, or Peacock, far greater Birds? what makes the young Chickens more afraid of a Cat, then a Dog? and to ſtrut and arm themſelves more againſt the mewing of the one, then the barking of the other? what inſtructs Waſps, Emmets and Mice, to chuſe the beſt Fruit and Cheeſe, without having taſted them before? and what teaches the Dog when he is ſick, to flee to the Graſs, and the Stag, Elephant and Serpent to certain Herbs, when they are wounded, for cure? how many ways ſpeak we to Dogs, and they underſtand us? what diſcipline may we learn from the Bees? what prudence from the Ants, in laying up proviſion before-hand? or from the Swallows, who at the ap-

proach of Spring ſearch up and down, and pry about the corners of the Houſes, not without judgment and diſcretion, and from a thouſand places ſelect that which is moſt convenient for them to build with? and in that pretty, cunning contexture of their Houſes, would Birds chuſe rather a round then a ſquare form, did they not know the conveniency of it? what makes them take firſt Clay, and then Water, unleſs they gueſs'd the moiſture of the one, would mollifie the hardneſs of the other? would they floor their Apartments with Moſs, did they not know, how much more ſoft and warm it would be for themſelves and young ones? what makes them ſhelter themſelves from ſtormy weather, building their Cabbins toward the Eaſt, but that they know ſome winds are more healthful then others? why doth the Spider ſpin her artificial Web thicker in one place then another, uſing ſometimes one, ſometimes another knot, had ſhe not an excellent contrivance? Let us now

now conſider Man, who (as *Mountaign* ſaith) is the only out-caſt and forſaken Creature, naked on the bare Earth, having nothing to cover and arm himſelf withall, but the ſpoil of others; whereas Nature her ſelf hath cloath'd and fortified all other Creatures with skins, hair, wool, ſtings, horns, ſcales, feathers, talons, claws, hoofs, teeth, *&c.* inſtructing them in every thing requiſite for their own preſervation, as to ſwim, run, creep, fly, *&c.* but Man alone can neither feed, ſpeak, nor ſhift for himſelf, unleſs taught by others.

Tum porrò, puer ut ſævis projectus ab undis *Lucret.* l. 5.
Navita, nudus humi jacet infans, indigus p. 222.
omni
Vitali auxilio, cùm primùm in luminis oras
Nexibus ex alvo matris Natura profudit,
Vagituq; locum lugubri complet, ut æquum eſt
Cui tantum in vita reſtat tranſire malorum.
At varia creſcunt pecudes, armenta, feraque
Nec crepitacula eis opus eſt, nec cuiquam adhibenda eſt
Almæ nutricis blanda, atque infracta loquela:
Nec varias quærunt veſtes pro tempore cœli.
Denique non armis opus eſt, non mœnibus altis

Queis

Queis ſua tuentur, quando omnibus omnia
largè
Tellus ipſa parit, Naturaque Dædala rerum.

Some Authors are of an opinion that Man is nothing but an Ape cultivated; others think, that as he is ſuperiour to Brutes in ſome things, ſo is he inferiour in other. By the Law ſin firſt came into the World, ſaith the Holy Scripture, wherefore if Man be the only Creature that hath knowledge of God, then (ſay they) he is the only Creature that ſins againſt that God whom he knows: what Brute doth a worſe thing then Man, when he goes into Foreign Wars, and for 4 pence or 6 pence a day murders men that never did him wrong? Birds quarrel with one another either for meat, or females, and Men for Superſtitions, or for ſomewhat that doth not at all concern them; and now which is the moſt rational diſpute? St. *Jerom* forgetting that it is ſaid, *Not a Sparrow falls to the ground, without Gods knowledge*, doth in his Expoſition upon *Habakkuk* ſeem to limit Gods Pro-

Providence, and make it not extend to Beasts, but only unto Men: also *Cicero* writes to the same purpose, *Magna Dii curant parva negligunt.* But this was only to complement the Great ones: For as St. *Austin* says, *Deus est maximus in minimis:* and as the excellency of the sight appears in discerning the smallest object; so did he think the beauty of Providence most appear'd in governing regularly the smallest Atom. But to return to our subject.

De Nat. Deorum, lib. 1. c. 3.

XIII. Mens natural passions and fears, when not enlightned by judicious and calm consideration, nor repressed by a sober temper of mind, did ever so tyrannize over them, that some (as now with us) dare not lie alone, or go in the dark, for fear of Sprites; but this timorousness was more venial in the ignorant Heathens, then in us, who believe that Man bears the image of the Almighty; for what can be more absurd, then to think that the Devil when he pleases to make sport, can invest himself in the same shape with

with the Almighty's Favourite? But however, ſuch reports have given ſome men an opportunity of ſhewing the power of their zeal, to lay thoſe Spirits which never were raiſed. The good Dæmon of *Socrates* was no other then his extraordinary prudence and wiſdom, which ever dictated to him in all his undertakings, both what to do, and what to avoid; nor did this good *Genius* fail him, ſave in the choice of his Wife *Xantippe*, at which time, if Matches were made in Heaven, he had certainly no Friends there. 'Tis thought there is a *deceptio viſus* wherewith timorous people are poſſeſs'd, that oft-times make them believe they ſee things, which they do not: and he that believes there are ſuch things, hath half ſeen them, and wants only *Brutus* his waking dream, to ſee ſuch another Apparition, who inſtead of ſeeing what he is reported to have ſeen in a dream, did only dream that he ſaw it, which very much differ.

The ingenious Dr. *Brown* is zealous for

for Apparitions, and in a Reply to that ſhrewd Objection, That the Devil only appears to ſilly weak people, he ſays, That the Devil will not appear to the wicked, for fear of converting them: but if this Argument held, he muſt never appear to any, for certainly his appearing can never advance his Kingdom, but rather the contrary. However, that God can raiſe up ſuch things, no man I think will queſtion; but that he doth, ſo often as men report, no man is obliged to believe. Nor ſhall I be ſo dogmatical as to aſſert the contrary, ſince there is an aerial Creation, and for ought we know every place is full of inviſible Spirits, which like the Wind are unſeen, yet viſible in their effects and operations. This opinion of Spirits hath ever been received in the World, as we may learn from all Hiſtories both Ancient and Modern, and therefore I ſhall not be ſo poſitive in my aſſertion as to give all Antiquity the lie. When I read of a Sceleton that appear'd in chains to *Athenodorus*

the Philosopher; and the same of *Cleonice*, that tormented *Pausanias* (who had slain her) as long as he liv'd; as also the Ghost of *Agrippina* did her Son *Nero*. *Alexander ab Alexandro* tells us of several Houses in *Rome*, that were uninhabited on this occasion: but particularly one of his own, wherein both himself and his daring Companion, were severely frightned by an Apparition. Also *Cardan* (whom *Causabon* stiles, *Homo ventosi ingenii*) was for this very reason call'd *Mendacissimus*. He (though incredulous enough in other things) yet here seems too easie, for he not only believ'd such Apparitions, but affected to tell strange things concerning them: which made his great Friend *Naudæus*, who extoll'd him in other things, to decry him in this. *Suetonius* also tells of a Spirit, that appear'd in *Cæsar*'s Camp, just before his passing the *Rubicon*, and in the form of an handsome young man, snatching a Trumpet out of the hands of one of the Trumpeters, therewith threw himself

Lib. 5. cap. 23.

self into the River, and swam over sounding a March all the while: (Although men may question, whether this were not a Stratagem us'd by *Cæsar* to encourage his Men to proceed, the supposed Spirit being perhaps only a young Man that could swim well, and sound a Trumpet.) Therefore I shall not too confidently oppose a Doctrine, which hath been so long entertain'd in the World. But in all these matters it is good to be neither too sceptical, so as to need burning before we are convinc'd that the fire is hot; nor too credulous, as those who see nothing but what is invisible, and believe nothing but what is incredible.

XIV. Again, others whose *Ideas* were more chearful and vigorous, did frequently cast away their lives, in hopes of being wrapt above the Skies; as the *Negroes* of *Guiney* use to do, who upon any dislike of their condition, (thinking their Being no longer to be preserv'd then it is a Well-being) do often make away themselves, in hopes

to go dance with their deceased Friends beyond the Mountains. The prodigious power of such waking dreams, have produc'd such horrid effects in minds dark and susceptible of them, especially when they represented *Ideas* of Terrour. As at this time we frequently see poor old silly Women confess, and really imagine that they have convers'd with evil Spirits, in the shape of black Dogs, or have flown in the Air; and so have suffer'd for Witches, when perhaps *Bedlam* had been much fitter for them. Nor is a man that is incredulous in the point of Witches, without some reason on his side. The ingenious *Bergerac* in his Satyrs saith thus; I have never heard any story of Witches, but it was said to be acted above an hundred miles from the place it was told me; the laying the Scene at which distance, made me suspect the Relators aim'd to render it impossible for the curious to inform themselves of the truth; also that they were in the shapes of Cats, found in the midst

midſt of a Field. Without many witneſſes; the teſtimony of one perſon alone ought to be ſuſpected in things miraculous: Near a Village; it was eaſier to cozen the Clowns: 'Twas a poor old Woman; Neceſſity might make her lie, to get money: She was old; Age weakens Reaſon, and makes talk too much; or elſe ſhe hath invented this Fable to entertain her Neighbours withall: Age decays the ſight; ſhe took a Hare for a Cat: Age makes fearful; ſhe thought ſhe had ſeen fifty for one. And 'tis much more probable, that any one of theſe things may happen, which are every day ſeen, then ſuch an extraordinary accident. Again, the party thought to be a Witch, being ſome ignorant old Country-woman, hath not wit to diſintangle her ſelf from the intricate Queſtions which are put to her, whoſe underſtanding is ſo ſtupified with the imminent danger, that ſhe is rendred uncapable of making any pertinent anſwer to juſtifie her ſelf; which if ſhe doth, men conclude the Devil

ſpeaks

ſpeaks in her; if ſhe ſaith nothing, they believe ſhe is convinc'd by a guilty Conſcience, and ſo ſhe is preſently condemned: Or for the better evidence whether ſhe be a Witch or no, they caſt her into the Water, where if ſhe ſinks, ſhe is drown'd; and if ſhe ſwims, ſhe is convicted for a Witch. But would the Devil be ſuch a Fool? He that could at another time give her the form of a Cat, can he not now give her the form of a Fly to eſcape in? No, ſay they, Witches loſe their power when they are in the hands of Juſtice: But this is ill contrived, for it is not the way to encourage others to ſerve the Devil, for him thus to abandon his Servants in time of need, the old Serpent ſhould be wiſer then ſo. Beſides it may be obſerv'd, that all theſe reputed Conjurers and Witches are generally beggarly and poor; Therefore is it probable that any perſons ſhould expoſe themſelves, upon the hope to continue poor and odious, to miſery both in this World and that which is to come.

How

How can it be admitted with reverence to the Divine Nature, that Prophecy should cease, and Witches so abound, as seems by their frequent excursions; which would make one think, the strongest fascination is incircled within the ignorance of the Judges, malice of the Witnesses, or the stupidity of the poor parties accused. These are the things which are urged against this Opinion. *Montaign.*

XV. Others have in haste to their imaginary Joys in another life, neglected or destroy'd this. Several of *Hegesia's* Auditors have been found, and others have upon reading *Plato's* Book of Immortality, kill'd themselves, and so made more haste then good speed to enjoy those Pleasures. *Proh, mira stultitia & incredibilis audacia! sperunt tormenta præsentia, dum incerta metuunt & futura, & dum mori post mortem timent, interim mori non timent, ita illis pavor & fallax spes solatio redivivo blanditur.* Whereby it appears, that in things which Nature hath not made our Reason capable of *Min. Fæl.*

fore-

foreseeing, (as is the Souls future estate) there strong belief is not alway a sign of Truth: For in some cases who so bold as blind Bayard? There never was any Sect so sottish and false, but may boast of its Martyrs. Let this be understood of corrupt, unenlightned Nature, that we may not confound Christianity with Paganism. Many good men have died to justifie, what *Vaninus* died madly to oppose; so contrary are mens perswasions. Some of the *Ægyptians* died fighting for the Deity of Garlick, others for the Deity of Onyons; so that a mistaken Martyrdom rather betrays the easiness of the party, then the truth of his cause. For to believe otherwise, were to do too great an honour to those Atheists or Hereticks, who have suffer'd for their Irreligion under the Laws of Christianity. The Apostles suffer'd for the truth of what they saw with their own eyes; whereas many of the Heathens did but like Knights of the Post, affirm the verity of things they knew not, only had re-

ceiv'd

ceiv'd by a Traditional hear-ſay from others, whoſe vain Opinion of their great knowledge fill'd them with pride, as being the only men which knew the ſecrets of Heaven: like *Æſop*'s Conjurer, they pretended to know all things which were done in Heaven and Earth, but was ignorant that his own Houſe was on fire at home.

XVI. The two primitive Eſſentials which conſtitute all compounded things, were by the Ancient *Greeks* term'd *Pſyche* and *Hyle*, that is, *Spiritus* and *Materia*, Soul and Body. Both theſe they held, as conſider'd in their ſingle Natures, to be from all Eternity, and to continue to Eternity, which together united in one Infinite, they held to be God, whom they believ'd to be Maker of the World. Not by operation from without, as a Cook makes a Pye of ſeveral materials, which he hath gather'd together, and being no part of him, can after it is made ſubſiſt without him: but by inoperation rather, reſembling the Soul in a living

Pſyche. Hyle.

Creature, which by its intrinſick, plaſtick vertue, forms the Animal with all its faculties and parts, both internal and external, not being able to ſubſiſt without that Spirit which did firſt animate and inform it: however perform'd with no leſs trouble and concern to the *Anima Mundi*, then the hairs of our head are to us: and to this inoperation of the Divine Nature *Virgil* alludes, ſaying,

Principio Cœlum ac Terras, camposq; liquentes
Lucentemq; globum Lunæ, Titaniaq; aſtra
Spiritus intus alit, totamq; infuſa per artus
Mens agitat molem, & magno ſe corpore miſcet.

This, I ſay, was an opinion generally receiv'd among the Heathens, only the wiſer ſort (ſo reputed) aſſerted, that God made all things of nothing but himſelf; whom they acknowledge to be Infinite, and therefore could not imagine that there were any other real things beſides him: ſuppoſing that if there were, then God muſt have been but one eminent thing among many others; which to ſpeak or think, might

might be esteem'd as great and sottish a blasphemy in Philosophy, as Religion; and to this purpose *Lucan* speaks,

Jupiter est quodcunque vides, &c.

Also *Ovid*,

Præsentemq; refert quælibet herba Deum.

But the absurdity of this Opinion is already by several ingenious Pens made known unto the World: As,

1. If every thing be God, or a portion of God, some parts of the Deity must perceive what others do not. The Answer to Mr. *Hobbs* Creed, p. 12, 13.

2. Several parts of the Deity (as Stones, Metals, *&c.*) must be void of understanding.

3. Idolatry were no crime, but only an amicable officiousness in one part of the Deity toward another. To which purpose *Athenagoras* writes, saying, If God and Matter be the same thing under various appellations, then were it no less then Impiety in us, to deny Divine honour to Stones, Trees or Metals. Lastly, there would be no

ſuch thing as Vertue or Vice, Pain or Pleaſure, unleſs you will make God to commit the one, and ſuffer the other.

XVII. Now they who held this vain Opinion, term'd every Creature (eſpecially Man, who is eſteem'd the moſt excellent of all others,) a *Microcoſm*, or little World, as compoſed of *Pſyche* and *Hyle*. Alſo *Moſes* hath been thought to intimate as much, in ſaying, that in the beginning of the Creation, the Spirit moved upon the Waters; for ſo the *Rabbins* and *Cabbaliſts* expound him. They ſay it was the *Ruah Elohim*, *viz.* the Spirit of God, which moved upon the Waters. *Hippocrates* ſeems likewiſe to agree with this Doctrine, aſſerting the beginning of Sublunary things to proceed from Fire and Water. But *Moſes* who was skill'd in all the *Ægyptian* Learning, alludes perhaps to their *Hieroglyphicks*, wherein the figure of an *unit* ſignified *God*, as a Cypher ſtood for a *Non entity*, *i. e.* for Nothing; the character of *Ten*, did ſignifie the *World*: and in the

the old *Hebrew* Characters, as in our modern Figures, of a different ſhape, the figure of an *unit* placed before a Cypher ſignified *Ten*, by which was meant the *World*, as I ſaid: and hereby they expreſs'd that God made the World of Nothing. And perhaps in further conformity herewith, he is ſaid to make Man more excellent then other Creatures, after his own Image; that is, not in outward Effigies, or Features of face and limbs, but as the Univerſe compoſed of Spirit and Body. And ſo they held the World to be conſiſting of a Being partly corporeal and viſible, and partly ſpiritual and inviſible: the viſible or material part, by reaſon of its more or leſs groſs and ſolid corporeity, is of it ſelf more or leſs unfit for motion, but properly capable to receive the impulſes of the more active ſpiritual part: And thus in the little World of Man, as long as his Spirit remains in him, it quickens his groſs Body, carrying it up and down from the remoteſt parts of the Earth, contriving many projects,

jects, and working great things; however in a moment after that Spirit is gone, the Body is left a dull putrid piece of Earth, and all his Thoughts perish.

XVIII. But here give me leave to *Montaignize*, and so far to digress from my subject, as to acquaint you with a great dispute, which happen'd among the Ancients concerning Motion; for although as I lately told you, there were some who thought the material part of the World unfit for motion, yet there were others of a contrary sentiment; and from hence arose the dispute concerning the motion of the Earth. *Aristotle*, *Ptolomy*, and *Tycho Brahe* held that it was immovable, (especially the two former;) because they saw the Sun rise in one place, and set in another, as also their Houses stand in the same place to day as they did yesterday, they thought it an infallible truth that the Sun danced about the Earth, whilst that stood still to receive its Salutation. In opposition to this Doctrine there have risen

up

up ſeveral men, both Ancient and Modern, who have affirm'd the contrary; it hath been diſputed for above theſe 2000 years. That the Globe of the Earth moved, was of old the opinion (if not of *Orpheus*) of *Thales*, *Ariſtarchus*, and *Philolaus* the *Pythagorean*, and is maintain'd by *Copernicus*, *Kepler*, *Longomontanus*, *Origanus*, *&c.* They held that the Sun, like the Heart of Man, is plac'd in the midſt of the Body of the Univerſe, as the moſt convenient ſeat to heat and animate the whole, and that the Earth mov'd about it: For (ſay they) we do not 1. place a Candle in the corner, but in the midſt of the Room, when we would have it give moſt light. Beſides, the circular motion of the Planets round about the Sun, ſeems to 2. argue that the Earth doth the ſame, and the Sun ſtands ſtill. Further, it is 3. more reaſonable to believe, that the Earth which hath need of light and heat, ſhould go to ſeek what it wants, then that the Sun ſhould go to ſeek what it wants not: The Fire doth not

turn

turn before the Roaſt-meat, but the
4. Roaſt-meat before the Fire. Again,
'tis urged, Reſt and Immobility is a
more noble condition then Motion,
wherefore more proper for the Sun,
a type and reſemblance of God. And
5. then they obſerv'd, heavy things were
kept up in the Air, only by virtue of
motion, as a Stone mounted in the Air
by a Sling; and therefore how do we
know (ſay they) but that the Earth,
like a Child's Humming-Top, may be
kept up by its own motion, and the
ſwiftneſs of that motion, like that of
the Tops, might make it ſeem immo-
6. vable. They who deny the motion of
the Earth, muſt alſo deny it to hang
in *æquilibrio*, which were an abſurdity.
7. Laſtly, it may ſeem much more credi-
ble, that the Earth moves five Leagues
in a minute, then that the eighth
Sphere in the ſame time moves above
forty millions; which it muſt do, if it
be true that the extent of the Heavens
be infinite: ſo that to have all the
Heavens move round in twenty four
hours, were to meaſure an infinite by a
finite. But

But to return to our *Anima Mundi*: the dulleſt ſort of the vulgar people uſed this word *Soul*, as we do that of *Materia prima*, or the *Philoſophers Stone*; they thought it to be ſome ſtrange excellent thing, but had no particular form'd notion thereof: and ſo did not conceive of being alive in any thing, beſide their living Body, and as ſoon as that was in the Grave, *Actum eſt*, they were at an end. To which effect *Seneca* ſpeaks, XIX.

Poſt mortem nihil eſt, ipſaque mors nihil, &c.

There were another ſort clean contrary to them, as holding the Soul to be the Man, conſidering it as inhabiting this Tabernacle of Clay, or cloath'd with this mortal Body, which in death they ſhed, as the Stag doth his Horns, or the Snake her Hackle.

Sed magis ire foras, veſtemque relinquere ut Anguis
Gauderet, prælonga ſenex aut cornua Cervus. Lucret. lib. 3

Whereupon the more eaſie ſort adviſed with their Heathen Prieſts, to

learn what kind of renovation they ſhould have when the time came. Which Prieſts aiming at their own gain, and to render themſelves neceſſary, did ever invent ſome Tale agreeable to that purpoſe. As *Varro* himſelf ingenuouſly confeſſes, That it is convenient that the Vulgar ſhould be ignorant of many things that are true, and believe others that are falſe. *Quum veritatem qua liberetur inquirat: credatur ei expedire, quod fallitur.* Nay and *Plato* himſelf, in his Republick, acknowledges, That for the benefit of mankind, it is often neceſſary to deceive them. So as it ſeems their Religion ſerv'd but as a curb, wherewithall to ride the Commonalty. From whence we may obſerve, that the Religion of Nature, when corrected only by a Temporal Intereſt, doth but like *Antimony* prepar'd and made *Stitium*, become more poiſonous by its correction and preparation. The Pſeudo-Fathers of their Church, being ſuch as brought Religion to their Intereſt, and not Intereſt

to

to their Religion; fulfilling that verſe of the Poet's,

Atque ipſa utilitas juſti prope Mater, & Æqui. Horat.

Nevertheleſs there were others among them, who being more opinionated of their own abilities, would not ſo eaſily ſuffer themſelves to be impoſed upon, but uſing their own Reaſon, conſulted Nature upon that point, and in ſo doing took into our more uſual way of ſearching Knowledge, *à Notioribus ad Ignotiora*; when finding their preſent Souls not to be kept in any ſeparate immaterial eſtate, but all their life long to have been very agreeably lodged, and entertain'd in a bodily ſubject, did conceive it probable, that they might in like manner be diſpoſed of hereafter.

XX. Now this laſt ſort of men, as well in former Ages as at this day, are thought to be the moſt numerous, and greateſt part of Mankind, that is, the people that believe the Tranſmigration of Souls from one Body to another;

ther; which is by ſome reſtrain'd within the ſame *ſpecies*, by others not: The Soul of a Tyrant, they thought after his death would go into a Lyon, Tyger, or ſome other Beaſt of prey, becauſe they equally thirſt after blood: and by the ſame reaſon, the Soul of a Poet, into a Graſhopper, who ſings till he ſtarves. *Pythagoras* writes of himſelf, that he was firſt *Euphorbus*, then *Callidus*, then *Hermotimus*, then *Pyrrhus*, and laſt of all *Pythagoras*. This Doctrine, as we may learn from the Holy Scriptures, and *Joſephus*, had tainted not only the *Phariſees*, but *Herod* himſelf, and almoſt the whole Nation of the *Jews*, as appears in that they held *Chriſt* to have been *Elias*, or one of the ancient Prophets. Nay ſome of the Apoſtles themſelves (as St. *Cyril* obſerves) were miſled by this errour, as is evident by their Queſtion touching the man that was born blind; *Maſter, who did ſin, this man or his Parents?* for how could they conceive that he could ſin before he was born, unleſs in ſome other

Joſeph. de Bel. Jud. lib. 2. 7.

In Græcâ Catenâ.

Joh. 9. 2.

other Body which his Soul actuated before in another life? But what was more ſtrange, many of the *Jews* thought *Chriſt* to be St. *John Baptiſt*, who had not then been dead full three years. So as by this it may appear, that the Tranſmigration of a new Soul was by them ſuppoſed to be, not only at the time of ones birth, but ſometimes in ones life alſo; and this conceit perhaps they might receive from obſerving how ſtrangely Men are oftentimes changed, either for better or worſe, both in mind and body, from what they were before.

XXI. This progreſs of the Soul ſeem'd to many to be better diſpoſed for reward and puniſhment, when not reſtrain'd into any one *ſpecies*, but of more free diſſolution, and more ſuitable to that variety wherein Nature delights, as better befitting and more approaching to its infinity: and by this liberty they thought it often paſs'd from a Man to a Beaſt, from thence to a Plant, and next to a Stone,

if

if the circle were in the Deſcendent: But if in the Aſcendent, then its progreſs was from more groſs ſubjects to more Spiritual ones; for God is able of Stones to raiſe up Children unto *Abraham*. They thought that in Nature there was no ſuch thing as *Quies*, the very hardeſt Stone in time mouldring into duſt; only by a circular motion from Rarefaction to Condenſation, and from Condenſation to Rarefaction again, as the Poet in theſe following verſes deſcribes it:

Ovid. Met. lib. 15.

——— ——— *Reſolutaq; Tellus*
In liquidas rareſcit aquas, tenuatur in auras,
Aëraque Humor habet, dempto quoque pondere rurſus
In ſuperos aër tenuiſſimus emicat ignes.
Indè retrò redeunt, idemque retexitur ordo,
Ignis enim denſum ſpiſſatus in aëra tranſit,
Hinc in aquas Tellus glomerat â cogitur undâ.

Ocell. Luc. cap. 2.

The courſe which Nature takes in governing the World, is by one contrary prevailing over another: Thus the moiſture in the Air prevails over the drineſs of the Fire, the coldneſs of the Water over the heat of the Air;

Air; the drineſs of the Earth over the moiſture of the Water, and ſo the moiſture of the Water over the drineſs of the Earth; the heat of the Air over the coldneſs of the Water, and the drineſs of the Fire over the moiſture of the Air: and thus the various alterations are made and produced out of one extreme into another, *alternativè.*

XXII. The moſt ingenious of this Sect (as if they had met with ſome blind hint of the evil Angels, caſt out of Heaven) ſuppoſed two Creations: the firſt to have been Spiritual, and that the fall of thoſe evil Angels, occaſion'd our Corporeal Creation; that ſo there might be Bodies of divers tempers, and duration, in whom thoſe wicked Spirits (their Souls) ſhould be for expiating their guilt iucluded, and according to their merits rendred ſenſible of more or leſs pain and grief, whereof in their Spiritual condition, not cloath'd with fleſh and blood, they were uncapable, as they conceived: For as the Body hath no ſenſe with-

Cicero Nat. Deor. Expianderum ſcelerum cauſa.

without a Soul, ſo they believ'd the Soul could have no ſenſe without a Body: and this they grounded upon erroneous obſervations, as *ex. gr.* If, ſay they, you take out your Eye-balls, you have as much Soul in you as you had before, but cannot ſee for want of thoſe Organs, and the Soul will be deveſted of all its other powers in operating, as well as in that of ſeeing, when it wants its Eye-balls. Which errour proceeded from their not underſtanding of how much a Diviner Nature and Power the Soul is, then the Body.

XXIII. Now by men of this vain Opinion our Sublunary Orb was eſteem'd the only Hell, they thinking this World more proper and better proportion'd to the offences and capacities of the wicked Soul, in our paſſionate and momentary condition, then the Tradition of everlaſting Torments, for acting thoſe Vices which their Nature prompted them to; or as a learned Gentleman of our own Nation expreſſes it, for not being ſound when we

we are created ſick. An excuſe ſo unlikely to procure our pardon with God, that it would prove uneffectual with one of us, if a man that had robbed and wounded us, ſhould tell us he was prompted thereunto by his Nature or Inclinations.

I do not find by their Writings that they believ'd evil actions ſo much to proceed from the Devil, as their own corrupt Natures;

Format enim Natura prius nos intus, &c. *Horat.*

And therefore many of them thought that the only evil Spirits which hurried men to ruine, were their own paſſions, *Love*, *Fear*, *Anger*, *Ambition*, *Revenge*, *Luſt*, *&c.* which paſſions are generally the cauſes of mens deſtruction, both in lives and fortunes. That Paſſion is an enemy to the knowledge of the Truth, both in diſcourſe and writing, we our ſelves experience. God came not in the *Earthquake*, nor *Whirlwind*, but in the *ſtill voice*; and we ſhall never hear Reaſon deliver'd in Paſſion. But that

which chiefly induc'd the Heathens, to impute all their Vices to their own corrupt Natures, was this, becauſe they could hardly believe, that God would ſuffer a declared Enemy ſo far to prevail againſt him, as when he would have all men ſaved, the Devil ſhould ſo far over-rule, as through his inſtigation a thouſand men ſhould be damn'd, for one that is ſaved; which would happen, if all vicious perſons were denied Salvation. But this objection of theirs will be rendred vain, if we conſider the Devil as God's Executioner, having no power but from above.

XXIV. As for the aforementioned Doctrine of Tranſmigration, it abounds much at this day in *China*, and both the *Indies*, eſpecially the *Eaſt*, where the great ſwarms of Mankind live; beſides vaſt numbers in *America* and *Africa*. As for the *Mahometans*, (who are no ſmall part of Mankind) although they have a Religion, ſo craftily fitted to vulgar capacities, as 'tis thought to be the moſt politick, and

and likely to ſpread and laſt, that ever was invented: Yet even among them they have a Sect or Hereſie exceeding numerous, call'd by the *Arabians Altenaſack*, which ſignifies thoſe that hold *Tranſmigration of Souls*; and the whole *Mahometan* Superſtition, (although it gives not the Soul a new Body in this life) allows departed Souls new Bodies, freſh and luſty, in the life to come, without which it could not enjoy their ſenſual Paradiſe, which the *Alchoran* promiſes them. But it ſtill cenſures thoſe of the *Altenaſack* for Hereticks, chiefly becauſe they can't believe the everlaſting and mercileſs Hell, eſteeming it a thing that would rob God of his Attribute of Mercy, which they hold were not infinite (as all his Attributes muſt be) if in no meaſure it extended to the moſt wicked and wretched Creatures. Not conſidering how ſhort ſoever a mans life is, it matters not, for he hath an offer made him, either of eternal happineſs or miſery, and he might chuſe either which he

pleaſes: Nor is eternal miſery more diſproportionable to a vicious life, then eternal happineſs to a vertuous, ſo that he plays but upon the ſquare either way.

Now amongſt thoſe Heathens there were a third ſort of men, whoſe fancy (as they themſelves thought) was of very obvious experience, but ſeem'd to be ſtifled and ſuppreſſed, as neither ſuiting to the wiſhes of men, nor conducive to the governing of them: And theſe are thoſe which conceiv'd a man to be neither Soul nor Body, but only the Reſult of their Conjunction, which vaniſhing, he was for ever unconcern'd and loſt. Becauſe that which in its beſt eſtate was eſteem'd but a ſhadow upon Earth, they ignorantly ſuppoſed, muſt on the parting of the Body, whoſe ſhadow it was, be for ever loſt. Yea, and as I ſhew'd before out of *Lucretius*, they held that if the ſame Body could return upon Earth again, and be reunited to it, that might conſtitute a new man, but of no concern to the former;

former; no more then my ſhadow which I ſhall have next year, will be to my this years ſhadow, although I have the ſame Body next year as I have this. And this *Chimæra* of theirs is by one of their own Writers compar'd to Clouds gathering together, under the repreſentation of various ſhapes, as of a Caſtle, Gyant, Mountain, or the like: In which appearances they often produce real effects, as Thunder, Lightning, Winds, Rain, *&c.* till by their ſeparation the Gyant, Caſtle or Mountain vaniſh; as alſo the real effects ſoon paſs away, but ſtill the ſame Clouds remain, though in new Conjunctures and Appearances: which vain opinion is expreſs'd in theſe verſes.

As Clouds in ſhape of Men diſpers'd by Wind,
The vaniſh'd Men do leave the Clouds behind:
So's Man of Soul and Body made in one,
Which ſever'd, each have Being, but he none.
Pure Natures mix, and part without decay,
But what from them reſults, quite fades away.
Thus in ſad earneſt, true th' old Proverb's found,
A man betwixt two Stools doth fall to th' Ground.

In

XXV. In anſwer to this wicked opinion, I ſhall only recite that ingenious Argument which *Tertullian* long ſince us'd upon the ſame occaſion. 'O man 'that makeſt this objection to me, 'think what thou waſt before created; thou waſt nothing, for if any 'thing thou couldſt not but remember it. Thou then that waſt nothing 'before thy Creation, and when ceaſeſt to live ſhalt return to nothing, 'why canſt thou not once again be 'brought out of nothing, by the will 'of the ſame Creator, who at firſt 'created thee of nothing? Will there 'come any new thing unto thee, ſeeing he made no difficulty to create 'thee what thou waſt not? thou 'oughteſt not to ſuſpect, but that he 'can as eaſily re-make thee what thou 'waſt. We ſee every day, the light 'after it hath loſt its darkneſs, reaſſumes it; the Stars loſe their light, 'and recover it again: Time begins 'at the ſame term it finiſhed: Fruits 'drop off from the Trees, and yet 'come again in their ſeaſon: The Corn

'after

'after its beard is grown long with 'age, falls to the ground and corrupts, 'but it wants not its Reſurrection; 'therefore why ſhould we think, that 'Man ſhould be leſs worthy of ano-'ther life, then any of theſe things 'which are made but for his ſervice? Although we cannot Mathematically demonſtrate the ſame, any more then they can the contrary, yet the belief of the Reſurrection, is I am ſure more for the honour of God, and ſafety and happineſs of Man.

XXVI. Now theſe kind of Heatheniſh Souls, ſeem too Airy to raiſe any foundation whereon to build the Principles of Vertue, or Moral honeſty. One motive which induc'd them to believe mens Souls to be ſuch Phantomes, was their obſerving men to be ſo much delighted, and obſtinately taken with the Fictions and fantaſtical Inventions of Poetry and Superſtition: which have neither truth, or ſo much as poſſibility in them, and therefore no fit food for any thing that hath a real Being. But their waking

king Dreams are far from deſerving credit upon this pretence, unleſs that be a ſufficient Reaſon, which an ancient Writer delivers in theſe words, *Credibile quia Impoſſibile*, according to that old ſaying, *Quanto abſurdius, tanto melius.*

XXVII. *Epicurus* perceiving the number of Senſual men, to exceed by far that of the more Spiritual, laid the foundation of his Sect in ſenſual Pleaſures, and held a Corporeal Soul, the better to fit it for thoſe Corporeal Pleaſures; and then to ſecure this *Anima* againſt thoſe ſevere after-reckonings, the apprehenſions whereof he perceived God and Nature had implanted in the hearts of all men, he gave it a *Quieta eſt*, by pretending that the Soul is extinct in death, or at leaſt to vaniſh into an eternal inſenſibility, as unconcern'd as if it had never been. The finer ſort of wits, unwilling to fall ſo low, could not admit of this total mortality of the Soul, however they were ſo weak as to acknowledge, that his Reaſons ſeem'd very power-

powerful to aſſert it. As firſt, to behold the Soul in its Infancy very weak, and then by degrees with the Body to grow daily more and more vigorous, till it arrives to its perfection, from which eſtate together with the Body it declined, till the decrepitude of the one, and dotage of the other, made it ſeem to them probable, that they ſhould both likewiſe periſh together.

——— *Gigni pariter cùm corpore & unà* *Lucret.*
Creſcere ſentimus, pariterq; ſeneſcere mentem. lib. 3.

As alſo that the many abominable paſſions of mans Soul, ſeem'd to be its diſeaſes, and to argue its mortality, as plainly as bodily diſeaſes do that of the Body: and that the imputing them only to the iraſcible or concupiſcible parts, thereby hoping to keep the rational part ſafe, was, ſay they, as if one ſhould fancy that an Ulcer in the Heart or Liver, could not by conſequence deſtroy the Brain.

——— *Mentem ſanari corpus ut ægrum* *Ibid.*
Cernimus, & flecti medicina poſſe videmus.

Moreover, that in old age men felt their minds oppreſs'd with cares, to faint into a kind of deſpondency, and as fit for a Grave, as one that is tired with a long and wearisom Journey, is for a Bed: and even in its ſtrongeſt eſtate, a Fever, Apoplexy, or little bite of a mad Dog, deſtroys all its moſt glorified, ſcientifical faculties.

Lucret. lib. 3. *—— Corpoream naturam animi eſſe neceſſe eſt, Corporeis quoniam telis, ictuque laborat.*

The laſt Argument they held, was as vain as any of the reſt, *viz.* they could not apprehend how two things of ſo different natures as mortality and immortality, Body and Soul, ſhould mix and aſſociate together ſo long.

Ibid. *Quippe etenim mortale æterno jungere & una Conſentire putare, & fungi mutua poſſe, Deſipere eſt,* &c. ——————

By theſe and ſuch like ſymptoms, they ſuſpected the Soul to be of a mortal condition, although of a Divine offſpring: and as at the Siege of *Troy*, *Sarpedon*

Sarpedon Jupiter's own Son was knock'd on the head, as well as the ordinary *Trojans*; ſo they ignorantly thought the Soul (though of a Diviner extraction then the corporeal parts) might in ſuch baſe company be cruſh'd, —— *Simul ævo feſſa fatiſcit.* But theſe and the reſt of their Arguments are ſoon anſwered, in laying all the fault on the corporeal Organs, which being by Age or other diſorders made to fail, cauſed a proportionable failing in the faculties. Whereupon they conjectur'd, that in a total failing of the Organs, occaſion'd by death, there muſt conſequently follow an equal failing, as they thought, of the faculties; as it fares with a Watch, which if it happens by fall or other accidents, to have a Wheel broken, however the Spring remain intire, yet it becomes uſeleſs, and the Motions ceaſe. Theſe were the moſt plauſible Arguments for their vain Opinion of the Souls mortality, which deſerve rather the name of blind Conjectures, then convincing Arguments.

XXVIII. The Nature of the Soul is ſo obſcure, that the moſt diſcerning Philoſophy could not tell what to make of it, ſome holding it to be Fire, others Water; ſome one thing, ſome another: and if they were ſo divided in the Nature of the Soul, how much more uncapable were they to judge of the Souls future eſtate? *Eraſmus* concerning the Immortality of the Soul, ſaith, *Hoc mihi perſuaſit non humana Ratio ſed Fides.* However, I think there may be much more ſaid for the Immortality of the Soul, then can be urged againſt it. There is not any opinion in the World, hath been more generally receiv'd in the hearts of men, then this of the Souls future eſtate: and how ſhould it have been ſo long rooted in our minds, were there nothing of truth in it? Nature which makes nothing in vain, hath implanted in Man a deſire of Immortality, which deſire is vain if he be not capable of it. Nothing is corrupted but by its contrary, and therefore that which hath no contrary (as the Soul)

Soul) muſt be free from corruption. The Harmony of the World, which permits not things to paſs from one extreme to another without ſome mean, requires, that as there are pure Spirits and Intelligences, which are immortal, and Subſtances corporeal and mortal; ſo there is a middle nature between theſe two, *Man*, call'd by the *Platoniſts* on this account, the Horizon of the Univerſe, becauſe he ſerves for a link and *medium* to unite the Hemiſphere of the Intellectual Nature, with the inferiour Hemiſphere of the Corporeal Nature. Alſo ſince the Soul can know all ſorts of Bodies, it muſt be conſequently exempt from all corporeal Entity. As the tongue to judge aright of ſapours, muſt it ſelf have none; the ſame may be ſaid of the eye, to diſcern well of colours. To ſay that the Soul is mortal, becauſe it acts only by the help of its Organs, were to draw a concluſion from an uncertainty, it being never yet prov'd, that the Soul cann't act of it ſelf without its Organs. The Law

of

of all Nations is the Law of Nature, and the belief of the Souls Immortality is a dictate of it: But the oppoſers are as rare as Earthquakes, which (if there were no other Reaſons) would be a miſerable Argument to prove the motion of the Earth. Remorſe of conſcience, and Gods Juſtice not puniſhing all ſins in this life, preſuppoſes another. *Pomponatius* under pretence of defending the Souls Immortality, hath fought againſt it; and profeſſing himſelf a *Peripatetick*, hath in this particular embraced the ſentiment of *Epicurus*, ſaying, that although the Soul of man ſhould be mortal, yet Vertue would ſufficiently recompence it ſelf, thereby deſigning to render the belief of the Immortality of the Soul unneceſſary. But ſuppoſing this to be true of Vertue, yet would it not be equally true of Vice, that they which addict themſelves thereunto, are ſufficiently puniſhed by doing ſo. Nor was there ever yet ſuch a Law-giver heard of, that eſtabliſhed a conſtitution to puniſh a man for

Amyraldus.

for Robbery, by forcing him to commit Adultery. *Cyrus* on his death-bed declared to his two Sons, that he could never believe, that the Soul all the while it is contain'd in this mortal Body, ſhould live, and afterwards die and be ſenſeleſs, but rather after death the Soul is moſt wiſe. An excellent ſpeech, and worthy of himſelf. If in the behalf of this Article, my Arguments prove not ſo effectual as at firſt I deſign'd them, my excuſe may be the ſame as *Plato* made for himſelf upon the like occaſion, *viz.* 'tis ſufficient if any ſpeak but probably in ſo difficult a ſubject. *Xenoph.* lib. 8. c. 9.

There is an ancient Maxim in Philoſophy, *viz. Nihil eſt in Intellectu, quod non prius fuit in Senſu.* All our knowledge ariſes out of the experience which our Senſes give us: and therefore a man born throughly deaf, can have no apprehenſion of Muſick. But the Soul is of a ſpiritual nature, and ſo in it ſelf utterly imperceptible by our ſenſes; the Soul it ſelf alone can reflect on its own acts and conceptions. XXIX.

ceptions. 'Tis indeed very unsafe, any farther then it can be made appear we are guided by the clue of Divine Revelation, to guess and discourse over-boldly concerning the nature of the Soul, or peremptorily to determine of its future condition: Wherein among all the Ancients, *Pliny* hath been esteemed the most cautious, who to direct our Prognostication therein, calls us back to observe the time past, and from thence to conjecture, what will become of us hereafter: According to that of the Tragœdian, *Queris quo jaceas post obitum loco? Quo non nata jacent.* As if the wheel went rather round, then forward. As *Seneca* the Philosopher, who blindly surmis'd the Doctrine of future Joys to be *magis optantium, quam docentium*; and by the same reason, the Terrours of the Infernal Lake to be *magis timentium, quam probantium.* But every man's Conscience tells him another tale, *& surdo verbere cædit*, objecting the terrour of a Judgment to come.

Yet

Yet for as much as in all Ages there were found ſome Monſters of Men, who having no ſenſe of Divine Goodneſs, or Natural Juſtice, would confound all Humane Society, as not having in themſelves any reſtraint, either from Nature or Religion. For ſuch the Heathen Law-givers did wiſely provide a *Pluto*, a Whip and a Gallows; of all which the Gallows prov'd moſt effectual on thoſe that were debauched, beyond all fear of puniſhment hereafter, ſo they could but eſcape in this life. And even among us, where the Light of the Goſpel ſhines ſo bright, and where there is ſuch excellent Preaching, a man that frequents the Seſſions-houſe, will ſoon find how great a ſhare of our preſervation we owe to the Publick Executioner. XXX.

The Heathen Philoſophers (as I ſhew'd you) were much divided in their Opinions concerning the Souls future eſtate, ſome held it mortal, others immortal. Of thoſe that held the mortality of the Soul, the *Epicu-* XXXI.

reans were the chief Sect, who notwithſtanding their impious Doctrines, yet ſome of their lives were vertuous. *Cardan* had ſo great a value for their Moral actions, that he appear'd in Juſtification of them. 'It appears '(ſays he) by the Writings of *Cicero* 'and *Diogenes Laertius*, that the *Epi-* 'curean*s* did more religiouſly obſerve 'Laws, Piety, and Fidelity among 'men, then either the *Stoicks* or *Pla-* 'toniſts: and I ſuppoſe the cauſe 'thereof was, that (as *Galen* tells us) 'a man is either good or evil by cu-'ſtom, but none confideth in thoſe, 'that do not profeſs ſanctity of life. 'Wherefore they were compelled to 'uſe greater Fidelity, thereby the 'better to juſtifie their profeſſion: 'from which reaſon it likewiſe pro-'ceeds, that at this day few do equal-'lize the fidelity of Uſurers, notwith-'ſtanding they are moſt baſe in the 'reſt of their life. Alſo among the 'Jews, whilſt the *Phariſees* that con-'feſs'd the Reſurrection, and the Im-'mortality of the Soul, frequently per-

'ſecuted

'ſecuted *Chriſt*: the *Sadduces* who 'denied the Reſurrection, Angels and 'Spirits, meddled not with him above 'once or twice, and that very gently 'too. Thus if you compare the Lives 'of *Pliny* and *Seneca*, (I do not mean 'their Writings) you ſhall find *Pliny* 'with his mortality of the Soul, did 'as far exceed *Seneca* in honeſty of 'manners, as *Seneca* excels him in Re-'ligious diſcourſe. The *Epicureans* 'obſerv'd honeſty above others, and 'in their converſation were uſually 'found inoffenſive and vertuous, and 'for that reaſon were often employ'd 'by the *Romans*, when they could 'perſwade them to accept of great 'Employs; for their fault was not 'any want of ability or honeſty, but 'their general deſire of leading a pri-'vate life, eaſie and free from trou-'ble, although inglorious. For where 'Immortality is not own'd, there can 'be no ambition of poſthumous Glo-'ry, ſuch as excited Tyrants to com-'mit thoſe follies, which the Poet de-'rides in theſe two lines:

Juven. Sat. — *Idemens & ſavas curre per Alpes*
Ut pueris placeas, & declamatio fias.

'Now ſuch as theſe were none of the
'*Epicureans*, but they inſtead of thoſe
'bloody Scenes of gallantry, under-
'took to manage carefully the Inheri-
'tances of Orphans; breeding up at
'their own charge the Children of
'their deceaſed Friends, and were
'counted good men, unleſs it were in
'point of Religious worſhip: For they
'conſtantly affirm'd there were no
'Gods, or at leaſt ſuch as concern'd
'not themſelves with humane affairs,
'according to that of the Poet,

Lucret. *Nec benè promeritis capitur nec tangitur irâ.*

'Neither (as he goes on) doth the
'hopes of Immortality conduce to
'Fortitude, as ſome vainly ſuggeſt,
'for *Brutus* was not valianter then
'*Caſſius*, and if we will confeſs the
'truth, the deeds of *Brutus* were more
'cruel then thoſe of *Caſſius*: For he
'uſed the *Rhodians* that were his
'Enemies far more kindly, then *Bru-*

'*tus*

'*tus* did thoſe amicable Cities which 'he govern'd. In a word, though 'they both had a hand in *Cæſar*'s mur-'der, yet *Brutus* was the only Parri-'cide. So that the *Stoicks* which be-'liev'd a Providence, liv'd as if there 'were none, whereas the *Epicureans* 'who denied it, liv'd as if there were. This is that which *Cardan* urges (perhaps with an impious intent) in favour of the *Epicureans*, which is not at all convincing, nor will it ſerve to wipe off the deſerved reproach caſt upon them. I eſteem the *Epicurean* Philoſophy like Gaming, even when manag'd with the greateſt art and cunning, to be but a rational kind of madneſs. Beſides, however there might have been found ſome few good men of all Sects, how abſurd ſoever, yet that muſt not go for a ruled caſe that the Sect is ſo. That Opinion which conduces moſt to the good of Mankind, is to be incouraged. If theſe led ſuch vertuous lives, while they were under the obſcurity of Paganiſm and a wrong perſwaſion, how

Cum ratione inſanire.

how much more eminent would they have been, had they been guided by a true Light? Besides, all Historians agree not that *Seneca* was so vicious, and *Epicurus* himself so vertuous, neither *Dion* nor *Laertius* being altogether infallible.

XXXII. The next Sect to the *Epicureans* in point of incredulity concerning the Soul, I conceive to be the *Scepticks*, who were by some esteemed not only the modestest, but the most perspicacious of all Sects. They neither affirm'd nor denied any thing, but doubted of all things; *Omnia in rebus humanis dubia, incerta, suspensa; magis omnia verisimilia, quam vera.* They thought all our knowledge seem'd rather like truth, then to be really true, and that for such like reasons as these.

Min. Fæl.

1. They denied any knowledge of the Divine Nature, because, say they, to know adæquately is to comprehend, and to comprehend is to contain, and the thing contain'd must be less then that which contains it; to know

know inadæquately, is not to know.

2. From the uncertainty of the Senſes, as *ex. gr.* our Eyes repreſent things at a diſtance to be leſs then really they are: A ſtraight ſtick, in the water ſeems to be crooked; the Moon to be no bigger then a Cheeſe; the Sun greater at riſing and ſetting, then at Noon: The Shore ſeems to move, and the Ship to ſtand ſtill; ſquare things to be round at diſtance; an erect Pillar, to be leſs at the top. Neither do we know (ſay they) whether objects are really ſo as our eyes repreſent them to us; for the ſame thing which appears white to us, ſeems yellow to him that hath the Jaundies, and red to a Creature that hath red eyes; alſo if a man rubs his eyes, the figure which he beholds ſeems long or narrow: and therefore it is not improbable, but that Goats, Cats, and other Creatures, which have long pupils of the eye, may alſo think thoſe things long which we call round: For as Glaſſes repreſent the object variouſly according to their ſhape,

Sir *W. Raleigh* out of *Sext. Emp.*

ſhape, ſo it may be with our eyes: And ſo the ſenſe of Hearing deceives: Thus the Eccho or Trumpet ſounded in a Valley, makes the ſound ſeem before us, when it is behind us. Beſides, how can we think that an Ear, which hath a narrow paſſage, can receive the ſame ſound with that which hath a wide one? Or the Ear whoſe inſide is full of hair, to hear the ſame with a ſmooth Ear? Experience teacheth us, that if we ſtop, or half ſtop our Ears, the ſound cometh not in the ſame manner, as when the Ears are open. Nor is the Smelling, Taſt or Touch leſs ſubject to miſtake: For the ſame ſcents pleaſe ſome, and diſpleaſe others; and ſo in our Taſts, to a rough and dry tongue that very thing ſeems bitter, (as in an Ague) which to the moiſt tongue ſeems otherwiſe; and ſo is it in other Creatures. The like is true of the Touch: For it were abſurd to think, that thoſe Creatures which are covered with Shels, Scales, or Hairs, ſhould have the ſame ſenſe in touching with thoſe

thoſe that are ſmooth. Thus one and the ſame object is diverſly judged of, according to the various qualities of the Inſtruments of Senſe, which conveyeth it to the Imagination; from all which the *Sceptick* concludes, that what theſe things are in their own nature, whether red, white, bitter or ſweet, he cannot tell: for, ſays he, why ſhould I prefer my own conceit in affirming the nature of things to be thus, or thus, becauſe it ſeemeth ſo to me? when other living Creatures perhaps think it otherwiſe. But the greateſt fallacy is in the operation of our inward ſenſes: for the fancy ſometime is perſwaded, that it hears and ſees what it doth not; and our Reaſoning is ſo weak, that in many diſciplines ſcarce one demonſtration is found, though this alone produces Science. Wherefore it was *Democritus* his opinion, that Truth is hidden in a Well, that ſhe may not be found by men. Now although this Doctrine is very inconſiſtent with the light of Chriſtianity, yet I could wiſh *Adam*

had been of this perſwaſion, for then he would not have mortgaged his Poſterity as he did, for the purchaſe of a Twilight Knowledge. Now from theſe ſiniſter obſervations it was, that they eſteemed all our Sciences to be but Conjectures, and our Knowledge but Opinion. Whereupon doubting the ſufficiency of humane Reaſon, they would not venture to affirm or deny any thing of the Souls future ſtate, but civilly and quietly gave way to the Doctrines, and Ordinances under which they lived, without raiſing or eſpouſing any new Opinions. And in thoſe times all the great Innovations and Embroilments among men, were ſet up by the *Stoicks* and *Platoniſts*, who were highly poſſeſs'd with the deſire of Immortality and Glory. Which thing being obſerved, did great violence in thoſe days to the belief of the Souls Immortality, making men the leſs willing to cenſure thoſe for Atheiſts who doubted or denied it, but ſociably to admit them into buſineſs, and Truſts of

of the higheſt importance. The *Chineſes* have a Religious Sect call'd the *Nantolines*, who preach up publickly the Souls Mortality. Alſo at this day in the *Eaſt-Indies*, (where the greateſt ſwarms of Mankind live, and thoſe of many Sects and Religions,) it is found by our Merchants trading thither, that not only the far greateſt number are of thoſe which believe no other rewards or puniſhments for the Soul, except what it ſhall after death meet with, in a new Body upon Earth; but alſo they find by Commerce with them, that they are the moſt eminently remarkable for their honeſty, above any of the other Sects. From whence *Poſtellus* obſerves, that few men can debauch Nature in themſelves to ſuch a degree, as to commit all the wickedneſs they were capable of, notwithſtanding they believ'd no reward or puniſhment hereafter: For, ſays he, you muſt either acknowledge Superſtitions unneceſſary, or elſe defile your own Natures, and confeſs men to be worſe then Beaſts,

who can live without thoſe terrours, and yet not devour one another unleſs in caſes of neceſſity.

XXXIII. Thus if you ſeriouſly recollect the Heathen Opinions concerning the Souls eſtate after death, we ſhall find that the moſt inquiſitive among them, had but a ſlender conceit of the Souls eternal condition, or at beſt they thought (as *Bernier* ſays the Inhabitants of *Indoſtan* believe,) that it would mix with the Soul of the World again: like Water taken out of the Ocean in a Bottle, and ſwims therein for a while, till by ſome accident or other being broke, it returns back to the Sea from whence it was taken; or elſe paſſing from one Body to another, and then in either caſe, its condition, whether good or bad, would be of no concern to its former Owner. Which made *Seneca* ſo little value his future ſtate, as to ſpeak of it with a *Quid mihi curæ erit Transfuga?* So that upon what I can find, they look'd upon Man to be made up of Soul and Body together; not Body without Soul,

Soul, nor Soul without Body, but Man to be the Reſult of both, *viz.* Soul and Body. With whom (according to their vain Opinion) it fares after death, as with a *Parliament* after Diſſolution, which being made up of three Eſtates, *Lords Spiritual*, *Lords Temporal*, and *Commons*, remain a *Parliament* whilſt the King pleaſes to grant them his *Fiat:* But when the King gives his word to Diſſolve it, the three *Eſtates* remain ſtill, but the *Parliament* is gone. And thus they held Man to be the Reſult of Soul and Body, till God pleaſes to command his diſſolution, after which the Soul and Body remain in a ſeparate Being, only that the *Man* as well as the *Parliament* is loſt in the Diſſolution. And to proceed further with this compariſon, as the *Parliament* repreſents the Kingdom, of which they are a ſmaller part, ſo did the Heathens believe that *Man* in ſome kind repreſents the Almighty, of whom he is a portion. So as by this we may ſee the effect of all their impious Tenents, con-

concerning the Souls future eſtate, was, that Man is but a Paſſenger in this life, and the World his Inne, till ſickneſs brings up the Reckoning, and Death comes in with an *All is paid.*

XXXIV. Theſe were the moſt conſiderable Opinions of the Heathen Philoſophers; yet for as much as there was never any Sect but had ſome defect either in Theory or Practice: Some have thought it beſt not to eſpouſe any, but to imitate the Bee, and to gather what is good out of each. Which was the way of *Potamon* of *Alexandria*, who (as *Diogenes Laertius* records) founded a Sect called *Elective*, which allow'd every one to chuſe what was beſt in all Philoſophies. When I ſeriouſly reflect upon many of theſe groſs erroneous Tenents, recited in this diſcourſe, I cannot but acknowledge with *Cicero*, That there is no Doctrine, how abſurd and fooliſh ſoever, which hath not had ſome Philoſopher for its Champion; not that I have ſo mean

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an opinion of Philoſophy it ſelf, (which is indeed the true knowledge of cauſes and effects,) eſpecially the Moral part of it, as to believe it altogether unneceſſary in the Government of Mankind. Some there be that have damn'd all other Philoſophers for *Epicurus* his ſake, as thinking them no Friends to Religion. But ſuch perſons do *ad pauca reſpicere*, and therefore judge accordingly: For though a lawful acquaintance with the Events and *Phænomena* that appear on this Theatre of the World, would contribute much to free mens minds from the ſervitude of Superſtition, *Arctis Religionum animos nodis exſolvere*; yet it would breed a ſober and amiable belief of the Deity, as it did in the *Pythagoreans*, *Platoniſts*, and other Sects of Philoſophers, if we may take their own word for it. He is a ſuperficial Philoſopher who adheres to Atheiſm, as a Noble Philoſopher ſpeaks to this purpoſe: Philoſophy and Religion being like two wheels in a Watch, though they move con-

Lucr. lib. 1. *propè fin.*

Lord *Bacon*

contrary, yet are both conducive to the regular motion and government of Mankind.

XXXV. Now to all theſe various Opinions, there have been oppoſed various Objections: As firſt, If the Soul be a portion of the Divine Spirit, inſeparable from that its Original, and acted thereby, men would then indulge themſelves, by thinking all the Evil they committed would go upon Gods ſcore, rather then their own: *Et mallent emendare Deum, quam ſeipſos:* That all Induſtry were diſcourag'd, all blame or praiſe taken away. Therefore *Tully* calls this *Ignava Ratio:* Who blames the Sword for a murder, and not the hand that imploys it? Nay in Creatures ſenſible, if a Lion or a Serpent kills a man, they but act according to their Natures. To all which their uſual anſwer was, by a conſtant allowing unto the Soul of Man a freedom of Will, not ſubject to be forced out of its own Conduct: Wherefore Men are ſaid to be tempted into vicious courſes,

ſes, but not dragg'd or compell'd. And beſides this freedom, Nature (ſaith the Philoſopher) hath implanted in the heart of Man, before he debauches himſelf by evil cuſtoms, a harmleſs and kind diſpoſition, not willing to deſtroy or hurt other men, unleſs it be upon an abſolute Neceſſity, for his own Preſervation: and then when enforced by ſuch Neceſſity, though he chooſe to do it, as of two evils the leaſt, yet he cannot act it without regret, unleſs by evil converſe he hath poiſon'd that inbred Goodneſs which he brought with him into the World. And upon ſuch one may obſerve the Juſtice of Divine Vengeance; the courſes theſe vitiated Spirits take, end in Poverty, or ſome other miſery, and ſo brings them either to a Priſon, Hoſpital, or Gallows at home, or elſe to be ſlain in a Foreign War, wherein they ought not to have concern'd themſelves. And thus we ſee Puniſhment was ever judg'd due to all free Agents, for depraving of their Natural Tempers, ſo

true is that saying, When Man lost his Innocence, he lost his Happiness; and that of the Poet is no less,

Juven. Sat. 10. ——— *Semita certè*
Tranquillæ per Virtutem patet unica vitæ.

So that others who according to their natural Goodness led harmless, and industrious lives, enjoy'd a sweet calmness of mind, free from those Terrours which daily torment rapacious Men; whereby, say they, it appears, that admitting their Tenent of the Souls mortality were true, though nothing is less so, yet this were enongh to deter men from Impieties, I mean the punishment that attends the Wicked, and reward of the Good even in this life, unless obstructed by their own folly. But of this I have spoken before.

XXXVI. Another objection wherewith the Philosophers were much perplex'd, (as indeed they had reason to be) was their want of assurance that the Soul should meet with future Justice; demanding withall, how then in this life

ſife could the baſer ſort of Spirits be deterr'd from gainful Villanies, as might be acted in ſecret, and ſo never like to be diſcover'd, but to eſcape the puniſhment of the Laws, and hatred of Men, ſuch as Perjuries, unſuſpected Murders, concealing dead mens Truſts, and the like? eſpecially thoſe who by ſtupidity and immorality, have quite extinguiſh'd the light of Nature in their minds. In anſwer thereunto (Reaſon for the moſt part being like a Pitcher with two ears, that may be taken on either ſide) the Philoſophers have adventur'd in this ſubject, to take the Pitcher by the left ear, and rather then not juſtifie their Opinions, have (againſt all Reaſon) adventur'd to reply upon the things objected, with ſuch fallacious Arguments as theſe. *Mont. Eſſ.* lib. 2. c. 12.

1. They ſeem to queſtion whether any Villany could be ſo ſecretly acted, as might not admit ſome hazard of being diſcover'd; and if ſo, then the danger of that might terrifie them into honeſty. But grant (ſay they) that

Vices may be carried on with ſuch ſecrecy, as no mortal eye could diſcover; yet we find by a long and ſad experience, that in thoſe places, where by publick inſtitution men are taught to expect Divine Juſtice after death, as ſome of us from *Æacus*: Nevertheleſs ſuch dull and debauch'd perſons, have ſeldom their minds ſo clear and ſedate, as to weigh and regard thoſe future accounts; or if they do, it is not till at the point of death, when they are paſt doing any more miſchief, and that then the Apprehenſions of *Elyſium*, or the *Stygian* Lake, produces as little good to the publick, as to themſelves; Vice firſt leaving them, and not they Vice. More-
Ibid. over, ſay they, if ſuch perſons would betimes recollect themſelves, they might eaſily find, that no Humane wit could ſound the depth of Nature, and therefore how can men aſſure themſelves, but that God who hath found out this way of immerſing a Spirit into fleſh and bloud, thereby to make it ſmart and grieve, which other-

otherwiſe in its pure Nature, it could not have done, according to their Opinions: How therefore (ſay they) do men know, but that the ſame Almighty Wiſdom, even without a miracle may uſe it ſo again? or take it into millions of other ways as natural to chaſtiſe it in a more afflicting manner, eſpecially ſeeing this way hath ſo little purified it. Theſe and many other blind ſurmiſes, inſtead of Arguments, were they fain to make uſe of, rather then acknowledge the belief of Immortality neceſſary; but no Argument is more fallacious then this of theirs, which flies from Gods power to his will: For, *A poſſe ad eſſe non valet conſequentia*; and he who believes a thing only becauſe it may be true, may as well doubt of it becauſe it may be otherwiſe. Beſides, the very Heathen Laws themſelves, as recorded by their own Hiſtorians, ſhew how much inferiour their Virtues were to ours. 'Which Law is 'more perfect, that which ſays, Thou 'ſhalt not kill; or that which ſays, 'Thou *Tertull. Apol. c. 45.*

'Thou ſhalt not be angry? That 'which forbids Adultery; or that 'which turns the eyes from the ob-'ject? That which forbids evil acti-'ons; or that which forbids evil 'ſpeakings? That which commands 'us not to wrong others; or that 'which permits us not to revenge 'a wrong done to our ſelves. *Vos ſcelera admiſſa punitis, apud nos & cogitare peccare eſt*, ſays *Minucius Felix* to the Heathens. And with the ſame Arguments a modern moſt ingenious Poet; brings in St. *Catharine* vindicating Chriſtianity from Paganiſm.

St. Cath. *'Tis true, your Virtues are the ſame we teach,*
But in our Practice they much higher reach.
You but forbid to take anothers due;
But we forbid even to deſire it too.
Revenge of injuries, you Virtue call;
But we forgiveneſs of our wrongs extoll.
Immodeſt deeds you hinder to be wrought;
But we proſcribe the leaſt immodeſt thought.
So much your Virtues are in ours refin'd,
That yours but reach the Actions, ours the Mind.

By

By which we may ſee, how much more perfect our Laws are then theirs, how crooked they appear compar'd with our ſtraight Rule, and thoſe unripe Virtues they had were meliorated by the influence of Chriſtianity.

Another grand objection to thoſe Philoſophers, who denied the Souls Immortality, and by conſequence, all future entertainment according to a virtuous or a vicious life, was grounded on their frequent obſerving of men eminent for Virtue, to live and die in miſery: whereas others notorious for Vice, liv'd and died in great proſperity. This put as well Philoſophers, as alſo Saints to their wits end, till the latter took Haven at the Heavenly *Jeruſalem*, and there ſhelter'd themſelves againſt all fears; (but they are not within the reach of this diſcourſe, which meddles with nothing but the vain conceits of men, who had not that Port to friend.) In anſwer to this unanſwerable objection, ſome of them, eſpecially the *Stoicks*, XXXVII

would

would make us believe that Poverty, Contempt, a Dungeon, Nakedneſs, Ulcers, and rotting in the Streets, are not really evils, eſpecially to a noble mind that can defie Fortune. But theſe Bravado's become only *Mad men*, and whoſoever is converſant in ſuch Writings, doth only ſtudy to make himſelf a Fool: and perhaps the *French* have reſpect hereunto, when they call a learned Aſs *Un Philoſophe*. Such a mans Character is ingeniouſly given us by *Horace*, in theſe three lines:

Cum ſeptem ſtudiis annos dedit, inſenuitque
Libris & curis ſtatuâ taciturnius exit,
Plerumq; & populum riſu quatit. — Horat.

But to return to our objections: There have been offer'd better Solutions then thoſe of the *Stoicks*, (though not at all convincing to any Rational man:) As firſt, they ſurmiſe, That peradventure thoſe Vertues which we take for ſincere, may be counterfeit and miſtaken, proceeding perhaps from ſome wicked motive.

motive. Thus the Souldier whoſe courage we admire for ſcaling a Wall, it may be (ſay they) he is moved by malice to murder ſome particular Enemy of his, or he knows not of a Mine ready to ſpring under him. Thus alſo when a Woman is prais'd for Chaſtity, perhaps either it is for want of opportunity, *Caſta quam nemo rogavit*, or from ſome natural defect in her conſtitution, as Frigidity and Flegm, or elſe for fear of Conception, and from an unwillingneſs to have her Reputation lie at the mercy of a looſe young mans tongue. Again, (ſay they) if you ſee an Officer refuſe a Bribe, conſider if he be not one of a plentiful Fortune, that covets Vulgar applauſe more then a ſuperfluity of Riches: Or conſider whether the Bribe were not ſmall and inconſiderable, becauſe many will hazard their Reputation for Pounds, who will not for Pence: Or obſerve whether the time was ſecret and convenient, wherein the Bribe was offer'd: Or laſt of all, whether it was not refus'd out of a pro-

spect of some greater advantage, when he could not possibly receive both. As the *Banditi* will let pass a single Passenger, rather then by assaulting him miss the Booty of a whole *Caravan.* In which cases their Honesty proceeds *à metu, non moribus.* Nor is there any thing more frequent, then to see the wickedest of men highly to act Religion;

Zeal stands but Centry at the Gate of sin;
Whilst all that have the Word pass freely in.

Thus in our late Civil Wars, all the Villany which the Godly Party (as they nam'd themselves) committed, was by them call'd *the Work of the Lord*; and that curse which the Scripture pronounces against them that do the work of the Lord negligently, they pronounced against all such as refused to assist them in cutting off their Soveraigns head. So the *Anabaptists* of *Germany* chose rather to wrest the sense of Gods holy Word, then want a Text to justifie the Evil they committed: For in the minority

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of their Power, they had alway in their mouths that humble ſentence of our Saviours, *If men ſtrike you on one cheek, turn the other; if they take your Cloak, give them your Coat alſo.* But when they were grown an hundred thouſand ſtrong, then they fell to doing the work of the Lord diligently, (as they call'd it,) making uſe of another of Chriſts ſayings, *Bleſſed are the meek* (meaning themſelves) *for they ſhall inherit the Earth*; and thus ſinging to the Lord a new Song, they plunder'd all *Germany*. Now theſe are they who do the greateſt miſchief to Religion: Theſe are they whom the Lord *Bacon* calls the greateſt Atheiſts, for that they are ever handling Holy things without feeling; and theſe are they that in a perverted ſenſe fulfill that ſaying of the Scriptures, *Godlineſs is great gain*: For by reaſon of their Impiety, ſeeing they can expect to receive little benefit from our Saviour in the next World, they reſolve to make what advantage they can of him in this. Like Jug-

glers, they carry only their coal of zeal in their mouths, not being heated themſelves, with what they go about to inflame others. But as it addeth deformity to an Ape, to be ſo like a Man; ſo the near reſemblance that Hypocriſie bears to Religion, renders it the more deformed. By which you may ſee, how little we can judge of Religion by outward appearance. Now in ſuch like caſes, when the ſearcher of hearts afflicts them in this life, we, who ſee the outſide only, do fooliſhly queſtion Divine Juſtice.

XXXVIII. Another Reply which the Philoſophers made to the aforeſaid Objection, was this; That admitting the Virtues which men ſo highly extoll, were not hypocritical, but in earneſt, yet (ſay the Philoſophers) for ought we know, they are not in the ballance of Nature of ſuch weight and value as men eſteem them; but that it may fare with them, as Coyn made of Copper or Leather, which though by Proclamation it goes at a high rate in one Country, it will not do ſo in another

ther for want of intrinſick value. A wiſe *Roman* did not gueſs much amiſs at the gifts that were moſt prevalent with Heaven, when he declar'd to the Senate, *Non votis neque ſupplicationibus muliebribus auxilia Deorum parantur. Vigilando, Agendo, benè conſulendo proſperè omnia cedunt. Ubi ſocordiæ tete, atque ignaviæ tradideris, nequicquam Deos implores.* By which excellent words he ſeems to mark out two above all other qualities of mankind, as the moſt prevalent with God to obtain his bleſſing, *viz.* Wiſdom and Induſtry: for without Wiſdom, Induſtry is but labour in vain; and without Induſtry, Wiſdom is but a bare thinking, and thoughts, though never ſo wiſe, unleſs put in execution, are but dreams, which produce no real effect. Therefore when *Æſop*'s Clown having his Cart overthrown, deſir'd aid of *Hercules*, to ſet it upright again; the Dæmon bids him ſet his ſhoulders to the Wheel, and lift at it, and then much might be done. Alſo to the ſame purpoſe *Lucian* tells us, that *Jupiter* *Salluſt.*

piter being often troubled with the many impertinent Requests and Petitions of Princes, and Generals on both sides for Victory, to prevent any further trouble of that kind, hath for the future decreed, That whenever two Armies meet, the greater number shall overcome the smaller, provided the Conduct, Discipline, and Courage of both be the same. Furthermore, says the Heathen, if you observe the several kinds of misery among men, and the causes from which they proceed, you shall for the most part find the want of Wisdom, Industry, or both, to have been the cause. As for instance, when men are taken with horrid diseases, they usually come from an excess in eating or drinking, or from such things as with a careful observation, they might easily have perceived to be disagreeable with their health. Some are put to death for siding with a weak Faction; others are beggar'd by Gaming, and spending beyond their Revenue, or by not keeping a vigilant eye over it, but leaving

leaving the managery thereof to careleſs or falſe Servants. Again, others have been ruin'd by being bound for their dear Brethren over a Glaſs of Wine: among theſe may be reckoned Princes, who are ever ruined by their Favourites, unleſs the Prince has the good fortune to ruine them firſt, being like *Actæon*, ſubject to be ſlain by their own Hounds. Theſe and a million of other follies produce the ruine of moſt men, who ſtill owe their fall to want of Wiſdom: In ſo much as the Ancients had an opinion, that the Gods before they brought any calamity upon a man, would firſt unwit him as to ſome particular occaſion, and then puniſh his overſight; *Perdere quos vult Jupiter, hos prius dementat.* Whereupon when perſons eſteem'd pious and good natur'd, are upon theſe or the like Errours caſt into Priſons, or other misfortunes, the fear leſt at another time the like may befall us, breeds a compaſſion which takes more notice of the miſery, then the folly which occaſion'd it. Hereto

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ſome may rejoyn, That they have obſerved ſeveral that for the greateſt part of their lives have been unbleſt, and poor, who by their Neighbours have been ever eſteem'd pious, induſtrious, and of good underſtanding. To which it is anſwered, It doth not often happen to be ſo: But whenſoever it doth ſo fall out, if we narrowly mark their courſes of life, it will not be difficult to perceive ſome notable fooliſh errours, which like Mawworms deſtroy a man without any great outward appearance of evil. Or elſe peradventure if they would enter ſcrutiny with their own hearts, they might find they had relied upon themſelves or others, more then upon that Almighty Goodneſs, which made and preſerves all things, being the only root of all proſperity; who by this deſertion having as much as in them lies, cut themſelves off from that root of Divine Providence, they become like Boughs ſet in a Chimney, which ſoon wither: And laſt of all, (ſay they) if ſickneſſes and afflictions

dictions are ſent us becauſe of our ſins, what makes Brutes ſubject to the ſame?

These are the chief Arguments that I find any where recorded by the Heathens, in defence of their wicked Opinions, which are anſwer'd by the impulſes of every mans own heart; for the belief of a future ſtate is implanted in every ones nature, and this appears as well by the progreſs of Idolatry and Superſtition, as of the true Religion: For no Religion of what kind ſoever, whether falſe or true, could have gotten ſo general a poſſeſſion in the hearts of men, or have been ſo long entertain'd in the World, had there not been in Nature ſome ſenſe of a future Being, which hath from the beginning made the generality of men ſo apt to receive Religious Inſtructions of any kind whatſoever, without which foundation to work on, even *Solon*, *Lycurgus*, and *Numa* might ſoon have abrogated their own Laws in deſpair.

XXXIX. But to proceed, without any relation to the Souls future account, I find by some of the wisest of the Ancients, that they thought they could never have too high an opinion of Gods goodness, or too base of mans wickedness; whose Vices nevertheless (since Nature doth nothing in vain) they esteem'd not altogether unnecessary to the well-governing of Mankind: For says one of them, 'If from History 'or Experience, you but observe any 'one Age, you shall find it hath much 'the resemblance of a well-wrought 'piece of Tapestry, wherein is repre-'sented some great Action, as a Battel, 'which must not wholly consist of Ge-'nerals or Commanders, but also of 'many common Souldiers; some cut-'ting of throats, others slain or woun-'ded, and trampled under Horses 'feet: and yet notwithstanding these 'miserable wretches, nay and the very 'Horses too, are as skilfully wrought, 'and made of as good Silk as the Ge-'nerals themselves: but the truth and 'harmony of the Story requires this

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'great inequality of particulars, whoſe 'condition is fram'd with ſuch regard 'to them, as may beſt ſerve to com-'pleat the whole. Therefore (ſays he) 'in weighing the ſeeming unequal 'conditions of men in this life, it be-'trays a narrowneſs of fancy, as well 'as injuſtice, to judge of their Atom-'like merits or demerits apart from 'the Univerſe, wherein they have their 'portion. And much to this purpoſe *Arnobius* ſpeaks.

XL. Now to recollect and conclude theſe Obſervations, I cannot but wonder that the Heathens (who being directed only by the light of Nature, and not acknowledging any future reward or puniſhment) ſhould be endued with ſuch Piety and Veneration toward God, as in all their Writings it appears they had, whoſe Providence though they doubted for the life to come, yet they plainly perceiv'd in this, and intitled him *Deus Optimus Maximus*. Some indeed when they mention'd him, choſe rather to uſe the word *Numen*, then *Deus*, as unwilling

to make him either Male or Female like one of themſelves, for they rever'd him as the ſole, infinite, eternal Preſerver of all things.

XLI. As for the manner of their Worſhip, and the places wherein they celebrated their Heatheniſh Rites and Ceremonies, that being a ſubject unneceſſary in this diſcourſe to trouble you with; I ſhall only give you this ſhort account of it, which I find already collected to my hands by that learned Satyriſt *Cornelius Agrippa*. 'As for the 'Gentiles (ſaith he) there were ſome 'very eminent for the Structures of 'their Temples; but others there were, 'who never made uſe of any: of 'which number was *Xerxes*, who is 'reported to have burnt all the Tem-'ples about *Aſia*, at the requeſt of his 'Magicians, eſteeming it no leſs then 'Impiety, to incloſe the Gods in Walls. 'To the ſame purpoſe *Zeno Citticus* 'diſputed in theſe words: To build 'Churches and Temples (ſaith he) is 'no way neceſſary, for nothing ought 'to be accounted ſacred by right, or 'eſteemed

De Vanitate Scient.

'eſteemed Holy, which men them-
'ſelves erect; neither among the *Per-*
'*ſians* of old, nor among the Primi-
'tive *Hebrews*, were there any Tem-
'ples dedicated to Divine Service, till
'at laſt one was founded by *Solomon*,
'in which if any think God can be in-
'cluded, he is reproved by the Pro-
'phet *Iſaiah*, *Heaven is my throne, the*
'*Earth my footſtool, therefore what is*
'*the Houſe thou buildeſt for me?* and
'*Stephen* the Protomartyr adds, *Solo-*
'*mon built an Houſe, but the moſt High*
'*inhabits not in places made with hands.*
'Alſo St. *Paul* himſelf exhorts the
'*Athenians* to the ſame effect, telling
'them, that God dwells not in Tem-
'ples made with hands, for being the
'Lord of Heaven and Earth, he is not
'ſerved by mens hands, he wants not
'their help. Furthermore, *Origen* in
'his Writings againſt *Celſus*, ſaith, that
'for a long time after *Chriſt*'s death,
'there were no Churches built; and
ſo far goes *Agrippa*. But I conceive,
that however the Pagans did ſome of
them refrain from erecting Temples

out

out of Superſtition, yet the Primitive Chriſtians did it upon another account, *viz.* the Perſecutions wherewith they were then oppreſs'd. But afterward when they had gotten Kings for their Nurſing-Fathers, and Queens for their Nurſing-Mothers, to favour their righteous cauſe, they either erected publick Houſes commodious for Devotion, or converted thoſe magnificent Structures, the ſtately Temples dedicated to *Juno*, *Venus*, *Apollo*, with the reſt of their Gods and Goddeſſes, to the ſervice of the true God; and indeed moſt of the Chriſtian Churches, (as the Musk-melon from the Dunghill) were raiſed out of the filthy corruption and ſuperſtition of Paganiſm.

XLII. The next thing I ſhall touch upon, is the Politick Inſtitution of the Heathen Ceremonies in times of their publick Devotion. There is nothing hath a greater influence over the generality of Men, (eſpecially the Vulgar) then their Paſſions, and over their Paſſions, then Ceremonies, which have

have a great influence upon their minds. What is the pleaſure of a Lord Mayors Show, Horſe-Race, Play, or the like, but only the Pomp and Solemnities wherewith they are attended? Who would be ambitious of ſeeing the Lord Mayor, without any Attendants? of ſeeing two Horſes run againſt one another, with no other company but the Grooms that ride them? would any perſon give money, and ſtay in a croud for three or four hours together, with empty ſtomachs, to ſee any of theſe ſights? or would a man riſe at four of the clock in a Winters morning, riding ſeven or eight hours together in the cold, for the uncertain expectation of ſeeing nine or ten couple of Dogs, run barking after a Fox, without any other company then theirs? Who would buy ſuch ſmall pleaſures, at ſo dear a rate, were they not attended with other Ceremonies? and yet as they are now perform'd, we ſee people almoſt mad upon them. Which ſhews how prodigious an influence they have

have over our affections in all kind of Pleasures. Nor are they less prevalent in matters of Grief or Affliction, as well for the expelling, as heightning of it. All thoughts of the future cares and inconveniences of a married life, are drown'd in the Sack-Posset, and for that time banish'd by the Ceremonies of Company, Feasting and Musick, which are but the gilding of the Pill. Also in Death, what makes it so terrible, but (as the Lord *Bacon* well observes) the solemnity of Friends, weeping and mourning about the Death-bed? According to that saying, *Pompa mortis magis terret, quam mors ipsa.* Now this being observed by the Ancient Law-givers, (*viz.* how great an influence such Pageantries have over the minds of Men) it made them under pretence of decency of Worship, introduce all those vain Superstitious Rites, wherewith their Devotion was fill'd. Thus *Numa Pompilius* first instituted Ceremonies among the *Romans*, thereby to induce a rude, barbarous People, that had acquired a

King-

Kingdom by violence, to the love of Piety, Juſtice and Religion. Thus he erected the Order of Veſtal Virgins to preſerve the Fire in the Temple, and to do Sacrifice to the Goddeſs *Veſta*. Alſo he inſtituted twelve men of an Order call'd the *Salii*, who in painted Garments were to ſing Verſes in praiſe of God *Mars*. Beſides other Prieſts call'd *Feciales*, who were to puniſh offenders, and ſacrifice unto the Goddeſs *Bona Dea*. And the like courſe were the reſt of the Law-givers fain to take in other Countries, and all little enough to uphold their Superſtitions. Whereas true Religion, like true Beauty, appears beſt in an undreſs; and ſo doth Chriſtianity, eſpecially the Reformed Religion. But the Ancient Heatheniſm, and Mahumetaniſm, are all one Broth, as the *Italian* Proverb expreſſes it: Both of Humane Invention, and diſparag'd with like Abſurdities. Yet let us not in ſhunning *Charybdis*, fall into *Scylla*, and for fear of Idolatry, ſhew our ill breeding in Divine Worſhip, a crime

whereof too many are guilty, who pay much greater reſpect to their Landlord then their God.

XLIII. But to haſten to a Concluſion; Many of them were not a little over-aw'd by that old verſe of *Ennius*, *Deſine fata Deum flecti ſperare precando:* and this more evidently appears from theſe ſacred lines of *Juvenal* to the ſame purpoſe.

Juven. Sat. 10.

Nil ergo optabunt homines? ſi conſilium vis,
Permittes ipſis expendere Numinibus, quid
Conveniat vobis, rebuſque ſit utile noſtris.
Nam pro jucundis aptiſſima quaq; dabunt Dii.
Charior eſt illis Homo quàm ſibi. Nos animorum
Impulſu, & caca magnaq; cupidine ducti
Conjugium petimus, partumq; Uxoris, at illis
Notum qui Pueri, qualiſq; futura ſit Uxor.

And in another place,

——— *Nocitura petuntur.*

By which we may ſee, that the devotion of all of them did not conſiſt much in Prayers, further then *Thy will be done*; and that rather by way of Acquieſcence, then Petition: But all other enlargement of requeſt they declined,

clined, partly becauſe they thought not the Deity flexanimous, to be won by intreaty, or bribed by Sacrifice; and partly becauſe they held it a Preſumption in Man to direct God what to do, and what to forbear, thinking that ſuch a boldneſs would be but ſlenderly excuſed, by an additional clauſe of ſubmiſſion to his will. And this made *Cardan* (who favour'd the worſt Opinions of the Heathens) to ſymbolize with them in this: *Deum non flecti precibus, eſſet enim quaſi unus è nobis paſſionibus & doloribus obnoxius.* But certainly no Chriſtian can write or ſpeak in behalf of this Opinion, without his Conſcience flying in his face. For what can be greater relief to a man, and comfort to him in affliction, then to have a God to flee to in his diſtreſs? The greateſt eaſe in ſorrow, is to have a Friend to break our minds to; and if ſo, how much greater relief and ſatisfaction muſt it be to an afflicted man, to have a God who is ſo well able to counſel, direct and aſſiſt him, for his Friend, to com-

municate his caſe to? And therefore ſaith *Tertullian*, A Chriſtian while he is at his Prayers with his hands lift up to God, is unſenſible of all puniſhment. Beſides, the very thoughts that we have a Providence at all times to flee to, animates us with a new Spirit of boldneſs and reſolution, which is no ſmall aſſiſtant to our ſucceſs: As for example, Take a Dog and mark what courage he aſſumes when he finds himſelf maintain'd by a man, who (as my Lord *Bacon* ſaith) is to him as a God, or *Melior Natura*. And of the ſame uſe is confidence in God, for it animates us with that aſſurance as ever renders us ſucceſsful. Neither were the Heathens (I mean the beſt and wiſeſt of them) againſt all manner of Prayer, as we may learn from that verſe of the Poet;

Orandum eſt ut ſit mens ſana in corpore ſano.

But the chief and moſt commendable part of their Piety, conſiſted in a total and willing reſignation of themſelves and their concerns, unto that infinite Majeſty,

Majeſty, Almighty and All-wiſe Goodneſs, whereof they had continual experience.

Quin damus id ſuperis —— *Perſ. Sat.*
Compoſitum jus, faſq; animo, ſanctoſq; receſſus
Mentis & incoctum generoſo pectus honeſto.

They conceiv'd, if they ſhould preſume to ſearch into the Souls future eſtate, the knowledge whereof they thought God had reſerved to himſelf, they ſhould ſpeed like *Ixion*, who making it his requeſt to lie with *Juno*, found himſelf deceiv'd, having in his embraces only an empty Cloud. As for their apprehenſions of death, it appears many of them were more fearful of dying, then of being dead: Like one that fears to draw his Tooth, yet wiſhes it was drawn. And to this purpoſe *Cicero* ſpeaks in his *Tuſculan* Queſtions, *Emori nolo, ſed me eſſe mortuum nihil exiſtimo.* Alledging this reaſon for his opinion, *Cur mortem malum tibi videri dicis, quæ aut beatos nos efficiet animis manentibus, aut non miſeros ſenſu carentes?* But this is a very fallacious Argument, which ſuppoſes our

our Souls muſt be either happy or ſenſeleſs, the reaſon is obvious. Therefore others of them gave a more ingenious account, why they ſo little fear'd death, which was this: They look'd upon themſelves to be like Dogs, who having a loving Maſter, and hearing him call them forth, immediately with chearfulneſs leave the Houſe and follow him, not diſtruſting the goodneſs of that Maſter, who had ever before uſed them ſo kindly, ſtill expecting the like entertainment, although they knew not what it ſhould be. Thus did they eſteem death to be Gods call unto them, to come out of this mortal Body; which they obey'd with much aſſurance of the Divine Goodneſs, that had kept and provided for them all their lives long. And as at their entrance into this life, God had not made them capable of knowing how he would here provide for them, and yet they found by experience he did; ſo they hoped it would fare with them in their future condition, although in ſome new way whereof they had not yet

yet any experimental knowledge. The ſum of which Opinion is deliver'd in this Copy of Verſes.

Pythagoras Moriens.

Pulſa malis Anima, & nequiens fulcire Ruinam
Imperiis excuſſa ſuis, ſibi conſulit Exul:
Libertate datâ redeuntibus in ſua Regna.
Congenerûm res quæque ſibi conſortia quærit,
Blandaque deſeritur vitæ diſcorſque Tyrannis.
Ut Jubar excluſum fædo cui illuxerat Antro
In Solem reſilit, per quem vibratur in Orbem.
Sic tandem rediens divinæ particula Auræ.
Progeniem factura novam cum Numine fertur,
Irrequieſque alia ex aliis in fata vocatur.
Aſt Infinitus Deus omnia in omnibus Unus
Induit in formas ſeſe quaſi Proteus omnes.
Æternoque æterna manent ſua membra, perit nil,
Sed fit per veteres Mundo nova Scena Tragœdos.
Nos pauca angnſti ſapimus, noſtratia tantùm
Experti; reliquis ſua cur ſenſoria rebus
Remur abeſſe, quibus patent nova gloria Mundi
Exibo intrepidè Canis ut Venaticus intùs
Agnoſcens Domini vocem, quæ protinus illum
Evocat in campos, ſomnoque Domoque relictis,
Aſſilit excurritque alacris: ſic Te, Pater Alme,
Expertus fidenſque ſequar, Quò duxeris ibo.

And this was the Faith of the moſt virtuous and prudent of the Heathens concerning Death. But others being neither thus wiſe, nor thus good, were either tranſported with ſome vain Sect of Philoſophy, or elſe weakly ſurrendred all their Reaſons to the deluſion of

of their Prieſts: who notwithſtanding their fictitious Pretences, knew no more of Heaven then the meaneſt of the People, as it evidently appears to any one, that ſhall compare their Devotion with Chriſtianity. But their Philoſophers, without any pretence of Inſpirations extraordinary, adventur'd to addreſs their Doctrines to humane Reaſon, as aiming altogether at vain-glory; whoſe Arguments muſt needs ſeem ſo empty and irrational to all diſcerning Judgments, that inſtead of becoming glorious, they rendred themſelves ridiculous. And thus ſuch as would not modeſtly repoſe themſelves in the ignorance of the Souls future ſtate, which God had been pleas'd for the moſt part to conceal from them, became vain in their Imaginations, diſtracted between Philoſophy on the one ſide, and Superſtition on the other: And ſo had only this choice, whether they would be cheated by themſelves, or other men.

Prudens futuri temporis exitum
Caliginoſâ nocte premit Deus.

FINIS.